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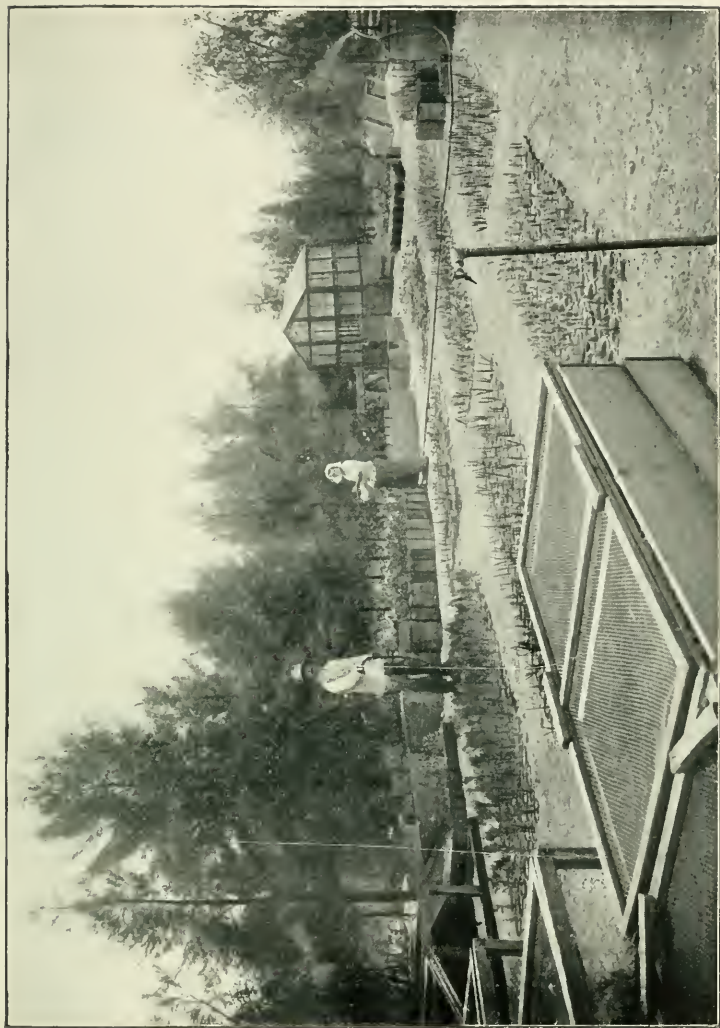
ADOLF BÖHM.

PUBLISHED BY THE HEAD OFFICE OF THE
JEWISH NATIONAL FUND, THE HAGUE.

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GOLUS, BY HIRSZENBERG.



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NO. 1.

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PREFACE.

THE first edition of this pamphlet was intended to give an instructive survey of the nature and aims of the Jewish National Fund, and thus to direct the attention of the Jewish public to this important and beneficent institution, which owes its existence to the movement for the revival of Jewish national life. The Jewish National Fund had then just begun to develop a systematic colonising activity in Palestine, and hence it was necessary to discuss at length the general principles that determined the tendency of that activity. Since then this practical work in Palestine has constantly expanded, and in its course not only have many valuable experiences been gathered, but new problems have arisen that demand for their solution a corresponding development of the National Fund.

In the present second edition of this pamphlet, therefore, the parts dealing with the aims and activity of the National Fund have had to be altered in accordance with the changed situation. In its amended form this pamphlet gives a survey of the works hitherto carried out, and shows that they do not—as it might appear to a superficial observer—merely represent a number of varied and even valuable, but disconnected achievements, but that they are all closely connected manifestations of one and the same strict fundamental principle of the National Fund—*Jewish labour upon Jewish soil*. It is necessary to emphasise this, because, owing to the constant willingness displayed by the National Fund, the disposition has lately prevailed of invoking its aid in every question of Palestinian colonisation that arises. But however gratifying the growth of the resources of this Fund may be, it cannot do everything, but must maintain an attitude of reserve towards many claims made upon it, if it is not to run the danger of being overwhelmed by countless tasks, of allowing its forces to become dissipated, and of being diverted from its principal aim. The work that the Fund accomplishes must, therefore, always be regarded and presented in the light of its basic principles; and as against the simple and prevalent view, that the National Fund “works in Palestine,” it must be constantly shown *what* work it has to do there, and *why* it has to do it.

But as this pamphlet has, at the same time, to serve a propaganda purpose, the starting-point of the first edition—with a corresponding abridgment—has been maintained, and the importance of the Jewish National Fund has been based principally upon the alleviation it

affords of the most pressing Jewish task of the day, namely, the creation of a centre of attraction for Jewish emigration, which is finding its former avenue of escape gradually closed. At the actuality of this question gradually became more evident before the War to the so-called "assimilationist" section of Jewry, which is opposed to the national ideal, and has become even more manifest through the War, it was obviously necessary to make this our point of departure. But it is clear from the presentation of the case in this pamphlet, that this does not, nor can it, constitute the sole and most immediate importance of the National Fund. The idea of the creation of a Jewish National Fund has its origin in a much profounder and wider conception of the Jewish question, and the Fund can also point to much more important results. It is one of the instruments which the Jewish national movement—Zionism—has established in order to prepare a brighter and freer future for the Jewish people. It is in accordance with this lofty destiny that its basic principles have been fashioned, which constitute its being and determine its activity.

A pamphlet that is intended to act as a medium of propaganda and to give only a survey of its subject, can naturally not lay claim to originality; but if it succeeds in extending and enhancing general interest in the Jewish National Fund, its object will have been attained.

PART I.

POSITION AND MIGRATION OF THE JEWISH MASSES.

THE ECONOMIC DISTRESS OF THE JEWISH MASSES.

THE world's Jewish population amounts to 13,500,000, of whom there are 6,000,000 in Russia, nearly 1,000,000 in Galicia and the Bukowina, 250,000 in Roumania, 150,000 in the East of London, and about 3,000,000 in North America. It is these 10,500,000 Jews (75 per cent. of the whole of Jewry) who are generally understood as forming the Jewish masses; for, unlike the dispersed sections of Jewry, they live in densely concentrated settlements, display an almost uniform mode of living, speak the same tongue (Yiddish), and are closely knit to one another by the same misery.

The terrible sufferings that the Jews of Eastern Europe have had to undergo in the course of the War, which is being fought to a large extent in the regions in which they are so thickly settled, are doubtless generally known. But what is less known is the fact that, even before, the overwhelming majority of the East European Jews lived in the most distressing and depressing conditions, which have only been accentuated by the War, so that the conclusion of peace will find the Jews in a position of unredeemed misery.

What were the conditions before the outbreak of the War?

In Russia, which forms the home of half of the Jews in the world, there were serious massacres in 1881, which, instead of evoking any measures of relief from the Government, were used as a pretext for enacting discriminative laws against the Jews. The Minister, Count Ignatieff, maintained that the pogroms were perpetrated by the exploited population as revenge upon the Jews, and nothing was done by the authorities to suppress them. On the contrary, in 1882, the notorious May Laws were promulgated, which forbade the Jews to dwell outside a specified region, the Pale of Settlement, in which, moreover, they were confined to the towns. The succeeding years brought further restrictions. In 1886-7 the admission of Jews to the universities and high schools was limited to a small percentage of the number of students; in 1887 the Jews domiciled in villages were pro-

hibited to remove to other villages; in 1888 their admission to the practice of law was restricted. They were also prevented from participating in limited companies; they were denied any share in municipal government and were likewise excluded from the *Zemstvos*, the rural self-governing councils. Moreover, they were prohibited to purchase or lease land outside towns. This system of legislation has continued uninterruptedly to the present day, and has, in recent years, assumed an even more severe character. Besides, the anti-Jewish laws are applied in an increasingly cruel manner as a result of the "interpretations" on the part of the Senate.

This mediæval code of restrictions in the middle of a modern life naturally reduced the Jewish people to an abnormal social and economic position. Without liberty of movement, without access to the land, with extremely limited opportunities of adopting the liberal profession, the Jews of Russia have remained a people of petty artisans, small shopkeepers, and domestic labourers. According to a statistical investigation carried out, in 1898, in the Pale of Settlement, by the Jewish Colonisation Association, there were, among 4,800,000 Jews, 500,000 artisans, who, with their families, made up at least 1,250,000 souls, or one-fourth of the then Jewish population in Russia. The percentage, however, is really even higher, as the data ascertained by the "J.C.A." are incomplete. These artisans, as well as most of the petty dealers and the enormously high percentage of utterly distressed proletarians, who, despite all their efforts, cannot find any livelihood, form one great multitude of unfortunate beings, who, with all their intelligence and willingness to work, are literally suspended in the air. They are "Luftmenschen," to use the famous expression of Nordau.

The appalling misery, in which the mass of the East European Jews live, has been repeatedly described also by non-Jewish writers, such as Anatole Leroy-Beaulieu. Intimate investigations, such as that of the "J.C.A." in 1898, show, however, that this misery continually increases from causes that are yet to be considered. Suffice it for the present to point out here that all economic progress must naturally have a pernicious effect upon small tradesmen, petty artisans, and domestic workers. It is this cruel economic law, which, more than anything else, makes the position of Eastern Jewry utterly hopeless. For even if the special pressure, to which, as Jews, they are subjected, were to cease, the economic forces still prevail that condemn millions of followers of obsolete occupations to utter ruin. Every advance of industry destroys the livelihood of countless artisans, whilst the growing concentration of trade in a few hands and the increase of co-operative stores ruin the small shopkeeper. Moreover, even where a class of Jewish business men of medium position has arisen, their living is threatened by a boycott organised by the autochthonous population in order to displace the Jewish middle class by their own, which is still in the course of formation. Thus, in recent years, there has developed in Russian Poland a ruinous Anti-Semitic boycott, which is carried on with the object of driving out the Jews, who, for centuries, took the place of the missing third estate in Poland.

But whilst persecutions of a wholesale order come to the knowledge of the civilised world, it is not generally known that smaller outrages continuously occur, even in peace times, so that hardly any Jew in the Russian Empire is sure of his life. It is notorious that all these persecutions have taken place with the connivance of, and partly even at the direct instigation of the military and police authorities, that the few persons who are arrested because of their provocation escape very lightly and are often completely pardoned, and that the "Black Hundreds" enjoy very high patronage.

The terrible distress caused by oppressive laws, the uncertainty of life and livelihood, the utter hopelessness of any improvement in the near future, make Russia a real inferno for the Jews. "A bottomless chasm," remarks the Russian Christian writer, Saltykoff-Schtschedrin, "seems to yawn behind them, hissing with seething pitch, in which entire multitudes of a nation face their doom in hopeless agony, of a nation that has been deprived of everything, even of the right to die. No man on earth has sufficient power of imagination to conceive this condition of continuous agony, in which and for which the Jew is born."

The Jews of Russia saw only one means of rescue from their desperate situation, namely, flight. "Away, away!" became their watchword, and thus, for the last three decades, we have witnessed a growing Jewish emigration of more stupendous proportion, relatively speaking, than can be found among any other people on earth.

Such was the condition in Russia before the outbreak of the War, which, as is generally known, has rendered the position of the Russian Jews considerably worse. Although the Jews have supplied the Russian army with a contingent of brave soldiers far exceeding the number demanded by their ratio of the population, the Jews were branded by the military authorities, from the outset, as spies and traitors. All the Jews settled in the districts in which the War is raging have been forcibly transported eastwards. The extent of this transportation may be gathered from the fact that from Courland and the Province of Kovno alone 280,000 Jews were expelled; and as the Jews are settled most densely in the area occupied by the theatre of war, the estimate may be ventured, that up to August, 1915, at least 750,000 have been driven from their homes. The Russian newspapers everywhere attribute the blame for the army's defeats to the Jews, so that the rage of the incited population finds vent in many towns in pogroms against them. Moreover, the mere fact that the War is being fought in the districts inhabited by the Jewish masses, has caused the Jews and their property to be the greatest sufferers from the destruction and devastation that have been wrought.

It is earnestly to be hoped that the events of the War will bring about an amelioration in the position of the Russian Jews. But whatever may happen in the future, it is already a fact that hundreds of thousands of Jews of those very regions in which the War is being waged have been reduced to beggary and will be compelled after the conclusion of peace to emigrate. Those who remain behind, robbed of

their existence that has been destroyed by the War, will, whatever civil liberty they may gain, doubtless be exposed to the ineradicable economic boycott conducted by the non-Jewish population.

The Jews who remain in Russia will probably be favoured by a relaxation of the existing restrictions of domicile. Such a relaxation has already been provisionally introduced during the War under the force of circumstances, as the Jews were compelled, with the Russian armies, to flee beyond the Pale of Settlement to the interior provinces. It is unlikely, however, that a few million Jews can be suddenly dispersed over the vast area of the Russian Empire. The factors that militate against such rapid dispersion are the irrepressible gregariousness of the Jews, due to the feeling that this forms the comparatively best protection for them, and the Anti-Semitic attitude of the population, which has manifested itself clearly enough in the course of years, and evidenced itself in the constant reserve displayed even by the Liberal parties towards the Jewish demands for equal rights. Besides, the conditions in Galicia and Roumania, where the Jews enjoy liberty of movement, show what they have to expect from a population hostile to them. The idea that Russia, if the restrictions of the right of domicile were abolished, would become a sort of Paradise for the Jews, is utterly absurd in the light of the fact that Anti-Semitism is so prevalent even in countries in which there are no Jewish masses. A few thousand Jews, by virtue of business energy and intellectual endeavour, will doubtless succeed; but the masses will be unable to rise above conditions similar to those that exist for the Jews in Galicia. On no account, however, must one forget that the War has already destroyed hundreds of thousands, perhaps millions, of Jewish existences.

In Roumania and Galicia the mass of the Jewish population is made up of small dealers, petty artisans, and "Luftmenschen," like the Jewish masses in Russia. Hence in these countries, too, economic progress, combined with the anti-Jewish tendencies of the respective dominant nations, undermines the possibility of existence for the bulk of the Jews. Some special features deserve mention here.

In Roumania, according to the law, the Jews are destitute of all rights. Although they have been settled in the country for centuries, they are defined by the law as "aliens," which, however, does not prevent their being called upon for military service. But as the Jews are not really "aliens," that is, have no home-country behind them, such as the Germans or French domiciled in Roumania have, the Government can utterly deprive them of all rights without their having any opportunity of defending themselves. This attitude is a violation by Roumania of Article 44 of the Berlin Treaty of 1878, which provided that nobody should be subjected to any disability because of his religion; but the signatory Powers, although they have been appealed to repeatedly, have had no desire to come into conflict with Roumania on account of the Jews. The disabilities imposed upon the Jews of Roumania are even worse than those imposed upon their Russian brethren: most of the occupations are closed to them; and anti-Jewish laws are being constantly enacted. Outbreaks of persecution against

the Jews are also no rare phenomena, the last occasion having been in 1907. Hence, the Roumanian Jew, too, sees his only salvation in emigration.

In Galicia the situation is different in so far as the law, or, at least, the letter of the law, knows of no restrictions to which the Jews are subjected. Nevertheless, almost every law passed by the Diet is directed against the Jews, e.g., the ruthless enforcement of Sunday rest in addition to the Sabbath rest, the monopolisation of the salt and tobacco trades, and the abolition of the liquor traffic licences. When, in 1911, the Central Government transferred to the Galician authorities the issuing of the liquor licences, the right to keep inns, upon which 10,000 Jewish families depended, was withdrawn from nine-tenths of them, who were thus rendered destitute. Although the Jews form 14 per cent. of the Galician population, they are very seldom appointed to positions in the service of the urban municipalities, the railways, or the provincial government. Political and administrative acts of oppression, especially in election times, are the order of the day. Galician peasants and urban voters are organised upon an Anti-Semitic basis in order to displace Jews in the sole occupation left open to them, namely, that of middle-men. Even agitations against the Jews have not been unknown in Galicia, the last having occurred in 1898.

The position of the Jewish population in Galicia became so bad in recent years, that even the Anti-Semitic majority in the Diet found itself obliged in 1910 to conduct an inquiry into the distress of the Galician Jews, which naturally led to no results. Their condition can best be appreciated from the fact that Jewish emigration is constantly assuming larger dimensions, so that in ten years (since 1892) 120,000 Galician Jews, out of a total population of 850,000, have crossed the Atlantic.

Wretched as the position of the Jews already was before the outbreak of the War, they have now been reduced by it to utter beggary. Hundreds of thousands of Jews have been compelled by the Russian invasion to flee from Galicia to western districts, where they receive from the Government the barest accommodation and sustenance. The Jews who remained behind were harassed and ill-treated by the Russian soldiery in a brutal manner, the like of which is unknown in the history of the War. The devastation wrought in the country cannot, for the most part, be made good again, and the returning fugitives will find themselves deprived of their existence. Moreover, when the Russians had to retreat from Galicia they carried away with them many thousands of Jews from the country districts.

The ever-growing influx of East European Jews has led to the formation of the great Jewish quarters in the East End of London and of New York. In these districts, in which the Jewish population is predominant, much poverty and distress are to be found. The Jews are largely employed there as home workers in "sweating" dens, where they are miserably paid for labour of the most unhealthy kind. The American Department of Labour (Bulletin 1908) describes the conditions in which the Jewish domestic workers live as "quite terrible," and states that they are condemned to work under the worst

conditions. Anti-Semitism is also rapidly increasing in America, as is shown, for example, by the Leo Frank affair; and although the political and legal conditions in England and America allow the Jews absolute liberty, there is no future for them here. For the Jews in these countries, owing to their concentration in a few districts, their social and economic conditions, and the self-defence measures of the English and American proletariat, are doomed to suffer under economic progress. Besides, both of these countries are restricting the possibilities of Jewish immigration more and more.

THE MIGRATIONS OF JEWRY.

The hopes that had been previously entertained concerning an improvement in the situation of Eastern Jewry have all been disappointed. On the contrary, the situation has become worse from year to year, especially in Russia, where the anti-Jewish laws are assuming increasing severity. Even the hope that the proletarianised Jews would find employment as factory workers has proved illusory. The Christian manufacturers do not engage Jewish workmen, and the Jewish employers do so only to a small extent, as their Christian employees frequently object to it. In the whole of the Russian Pale of Settlement, according to the investigation of the "J.C.A." in 1899, there were among 5,000,000 Jews only 34,000 factory workers. In the East of London and of New York, too, the Jews are not workers in big manufactures, but are largely confined to the clothing industry. As factory workers, they cannot compete, in regard to low wages, with the Italian, Hungarian, or Slavonic immigrants, or, in regard to technical ability, with the native population.

Strong as the impetus to emigrate from the Jewish centres of Eastern Europe has been even in peace times, it is clear that after the end of the War, which has destroyed hundreds of thousands of Jewish existences, this impetus will become considerably stronger.

The emigration of vast multitudes of Jews, it is true, is no new phenomenon. For the last eighteen hundred years the history of the Jewish people has been a record of ceaseless migration. Driven from one country to the other, the Jews have everywhere brought with them industry, intelligence, and thrift, and they have largely helped towards the advancement of their homeland. But, when, after a time, they increase in number, in activity, and in welfare, and the native population acquires the capacity of practising the trades which had hitherto been in the sole control of the Jews, the latter are persecuted and banished. From Spain to France, Turkey, and Holland, from France to Germany, from Germany to Poland, and so forth; and to-day again, in the reverse direction, from Eastern Europe to England and America. The latest and greatest migration in Jewish history was that which, in the period from 1881 to 1903, carried one million Jews across the ocean. The annual average for this period was about 43,000 souls, but since then the emigration has grown tremendously, amounting in certain years even to four times that number. In the four years, 1904-5 to

1907-8, the immigration of Eastern European Jews into the United States amounted, according to Government statistics, to half a million.* The vastness of this migration is partly due to the occurrence in 1905-6 of the widespread pogroms in Russia, and to the repressive measures adopted after the Russian Revolution, under which the Jews suffered particularly severely. One of the consequences of this period of oppression was that entire families emigrated, whereas formerly it was mostly unmarried young men who went in quest of a new home.

The stream of emigration was suddenly checked in 1907-8 by the severe economic crisis in the United States, which naturally reduced the opportunities of employment for immigrants, as well as by the introduction in 1909 of a further restrictionist law. The tide of Jewish emigration nevertheless continued voluminous enough. In the four years 1908-12 the number of East European Jews who landed in the United States was 300,000, and in the year 1912-13 there were 100,000. The total number of Jews who, in the ten years 1903-13, settled in the United States was 1,057,422, and of these one million were East European Jews. In addition to this there is a total outflow of about 10,000 Jews a year from Eastern Europe to Argentina, Canada, Brazil, and Palestine. Thus, whilst it formerly took twenty years (1881-1903) for a million Jews to cross the ocean, this process was achieved, just before the War, within a decade. What people on earth has even seen one-fifth of its numbers transported across the sea in ten years? Such an emigration may be veritably described as a people's flight. Apart from its abnormal magnitude, it is distinguished from the emigration of other peoples by reason of its composition. The emigration of Jews is largely one of families—that is, a final exodus; whilst among other nations it is mainly young unmarried men who wander forth, and who, after having saved something abroad, often return home.

INCREASING OBSTACLES TO JEWISH EMIGRATION.

It might be thought that if the emigration of Jews was to continue at the same rate as hitherto, the number of Jews in Eastern Europe would diminish in the course of fifty to one hundred years almost to a vanishing quantity, and thus the Jewish question in that region would be solved within a measurable period simply by emigration. Such an assumption, however, would be utterly erroneous.

In the first place, it must not be forgotten that the possibilities of immigration are restricted from time to time in the countries in question, owing to the periodic recurrence of economic crises. It must also not be overlooked that only in the years when the tide of emigration was at its highest, did the number of emigrants equal the natural increase of the population. In these years, 1905-7, therefore, the utmost effect of emigration was simply a stagnation in the number of the Jewish population in Eastern Europe; but the years in which there was a diminution of emigration owing to the economic conditions in America—that is,

* Statistics of Jewish immigration, from 1880 to 1913, into the United States are given in Israel Cohen's "Jewish Life in Modern Times" (London, 1914).

from 1909 to 1913—show us a further growth of the Jewish population, as the number who emigrated was less than the natural increase.

Wholesale emigration, therefore, on the whole, merely tends to a relative alleviation of the position of the Eastern Jews, by preventing a rapid growth of their numbers and likewise a further narrowing of their economic scope. On the other hand, the continuous influx of such masses into the principal land of immigration, America, produces no favourable situation for the immigrants themselves. We have already seen that they crowd mostly into a few branches of the clothing industry introduced by themselves, but are poorly paid, as they are not factory workers. The ever-increasing congestion of Jews in certain centres, especially in New York, and the evils arising therefrom, have already led to a movement to disperse the Jews more throughout the country, especially in the Southern and Western States. But this movement has had only little success, as it has resulted merely in causing a few thousand Jews to settle in these new districts. The immigrants continue to flock to the cities where there are already settled multitudes of their brethren, who will support them in the new, unknown country, offer them a Jewish environment, and provide them with employment. They remain there, too, as they feel instinctively that the weakness of the Jewish people has always been caused by its dispersion and by its forming everywhere an insignificant minority.

Poor as the economic prospects are that present themselves to the hosts of immigrants, they are even threatened by the growing restrictions of the United States against immigration. The policy of exclusion is dictated by the fear of the Americans that they will be unable to assimilate the succeeding swarms of alien peoples, and also by the anxiety of the labouring classes that the immigrants, who have been accustomed to a much lower standard of life than themselves, will have a depressing influence upon wages. Although this second consideration ought really not to concern the Jews, as they have admittedly introduced new branches of industry, which the native American would not enter, the opposition to Jewish immigration is really strongest, and the greatest organisation of American workmen, the Federation of Labour, has adopted special resolutions against the immigrants from Russia, of whom nine-tenths are Jews. There is no doubt that Anti-Semitism has played a part in this policy of opposition.

The tendency in the United States is to increase the restrictions of immigration more and more. After the exclusion of the infirm and those suffering from contagious diseases had been decided upon, in addition to other restrictions, a law was enacted in 1909 that no immigrant should be admitted who could not produce at least twenty-five dollars. What this means for the mass of the emigrants, who have the utmost difficulty in scraping their fare together, can easily be imagined. This regulation makes it impossible for countless Jews of Eastern Europe to journey to America, and it is certainly not the last in the series of hindrances.

As, apart from the United States, there are no other regions available for the reception of the Jewish masses it would almost seem that

the Jews of Eastern Europe who are forced to emigrate have no avenue of escape. This question: "*Wohin?*"—"Whither?"—has been engaging the attention of Jewish philanthropic societies for the last fifteen years.

THE QUESTION OF THE FUTURE.

This question of the destination of the emigrating Jewish masses is undeniably urgent, for although the United States will probably remain for the near future the principal goal of Jewish emigration, yet, in view of coming events, every Jew who feels at all concerned about the welfare of his people, must support any movement which is endeavouring betimes to cope with impending dangers. For it is clear that the Jewish question will be a source of repeated disquietude unless the whole of Jewry is resolved, instead of providing merely temporary relief, which invariably consists of almsgiving, to grapple with the evil at its root, and to place the existence of the Jewish people upon a thoroughly sound basis. But such a work requires decades to carry through, and therefore cannot be taken in hand too soon.

Whither shall the Jewish emigrants be directed? A brief survey shows that there is no other industrial country in the world, which, like the United States, could receive continuous multitudes of unskilled labourers.

There are still vast regions, however, in which the population is so thin, that they not only admit of a wholesale immigration, but their latent productive powers would be stimulated, a development that would be in the highest interest not only of these countries themselves, but of the world at large, as there is an increasing demand for the raw products of nature. Such countries are Canada, South America, Asia Minor, and Australia. These countries must, above all, obtain agricultural labour, as the colonising of fallow stretches of land, the expansion of agriculture, is a necessary condition of their economic progress. Agriculture is everywhere the primary economic factor; trade and manufacture are secondary factors, whose progress is rendered possible by the surplus yielded in agriculture.

If the Jewish emigrants could be used as colonising material, and if the political and ethnical conditions of the countries in question were such as to render possible a settlement of the Jewish masses, then a way would be found for the solution of the emigration question, the most important problem of Jewish life to-day. The existence of the Jews thus settled upon the land would then be definitely assured, for a people that is rooted to the soil and draws its sustenance from it is no longer, what the Jews have hitherto been, helplessly exposed to the cruelty of men and circumstances, but has the strongest support conceivable.

COLONISATION

The natural necessity of Jewish emigration, on the one hand, and the gradual closing of the great industrial countries on the other hand,

show with convincing force that the only way out of this desperate situation is to be found in a transition to agrarian colonisation.

This conclusion, derived from practical necessities, agrees with the conclusion suggested by the historic causes of the social position of the Jewish people, and also with the ideal which this people is so zealously striving to achieve: the return to the soil.

It was solely their divorce from the soil that has made the Jews a wandering people. They could never settle down permanently, as, in whatever land they dwelt, they contented themselves with movable property only, owing to their well-founded anxiety that they would be driven out again. Indeed, Jewish history is marked by an eternal cycle which runs its relentless course with unerring sequence: first, migration from regions of high pressure to those of better conditions; secondly, growth of the Jewish population in the lands of immigration; and, thirdly, repressive measures in these countries. This cycle has constantly recurred down to the present day, as is shown by the adverse attitude now adopted in England and America to immigration. A consideration of the annals of Jewish exile leads us to the conclusion that the wanderings and the distress of the Jewish people would come to an end only *if the Jews could settle upon a particular territory and establish a self-contained economic life of their own upon the basis of a peasant class*. Only in this way would the Jews not only be able to regain permanency and security of domicile, but also the possibility of following any occupation; whereas, at present, they are very largely confined only to a few callings, from which, when they are overcrowded, they have no opportunity of turning to others.

The Jewish people always had an inclination for the soil. In the early half of the nineteenth century, when the Jews in Russia enjoyed more liberal treatment than now, they were actually encouraged and assisted by the Government to engage in agriculture, and a very large number settled on the land as farmers. According to the statistics of 1898-99 there were 301 Jewish colonies, supporting an aggregate number of 63,959 souls. Moreover, in the villages of Bessarabia and other provinces of North-West Russia more than 40,000 Jews have been found, who occupied themselves with the culture of wine, tobacco, and dairy farming. These settlements have been praised by Russian experts as model colonies, and yet they would now be menaced with decay, if it were not for the material and financial assistance rendered by the Jewish Colonisation Association. In the United States there are now about 30,000 Jewish souls living by agriculture, distributed among all the States of the Union. In the Argentine, thanks to the Jewish Colonisation Association founded by Baron de Hirsch, there are eight Jewish colonies with 24,000 souls. And as for Palestine, where the difficulties of colonisation were overcome solely by faith and perseverance, there are forty separate Jewish colonies in the country.

The capacity of the Jews for agricultural pursuits, which has often been called into question, has been repeatedly testified to by experts. Only recently an agricultural expert of the German Government, Herr Hubert Auhagen, who has made a thorough investigation of the

agrarian conditions of Palestine, expressed himself as follows in his report ("Beiträge zur Kenntnis der Landesnatur Syriens"; Berlin, 1907): "The proof that the Jew in Palestine can again become a real farmer has already been given."

Granted that colonisation is the only means whereby the position of the Jews can be rendered sound and stable, the further questions arise: "What land shall be colonised?" and "How shall the task be carried out?"

WHAT LAND SHALL BE COLONISED?

If we look around the world we see in Europe and America nationally compact states that are by no means inclined to tolerate a large Jewish immigration and the concentration of Jews in one district for the purpose of building up a national economic system. Besides, the population in these parts of the world are more or less Anti-Semitic. In Africa there are some sparsely populated colonising regions, but their climate and situation make them unsuitable for a Jewish settlement. Australia, again, is ruled by a Labour Government, which, in order to maintain intact the legally secured standard of life of the workman, must adopt a somewhat distrustful attitude towards a huge influx of the working-class; and besides, a settlement of considerable numbers of an alien nationality in this thinly populated continent would not, for national reasons, be tolerated. There remains only Asia, and as Siberia, being a part of Russia, does not come into consideration, and Japan, China, and India are over-populated, there really remains only Asia Minor. Here all circumstances combine to make this region, so far as it is Turkish territory, particularly suitable for purposes of Jewish colonisation.

The proof that there is no other region suitable for colonisation by Jews is provided by the fact that the Jewish Territorial Organisation, which was formed by seceders from the Zionist Organisation for the purpose of creating an autonomous Jewish settlement in any part of the world, has, after a ten years' vain search, with the aid of territorial commissions, finally come to the conclusion that only Asiatic Turkey is suitable for such a settlement. The reasons for this are the following:—

(1) Turkey is a State, "in which the entire population consists of colony-like elements, separate groups with almost equal rights, which, formed by religion or race, govern themselves in all matters not concerning the State as a whole." (Dr. Grothe: "Die Bagdadbahn.")

(2) The Jews, in particular, have, since they were admitted into Turkey after their expulsion from Spain, always met, on the part of the Ottoman Government, with goodwill and encouragement, but never with hostility.

(3) The Ottoman Government is earnestly desirous of bringing again under cultivation the enormous tracts of Asia Minor lying fallow. For this purpose a large settlement of colonists is necessary as those tracts are too thinly populated, and in certain parts are quite destitute

of inhabitants, whilst, in ancient times, they could maintain some hundreds of millions. Moreover, the sparse population in Syria, Palestine, and Mesopotamia, is Semitic, and is racially related to the Jews. On the other hand, there is no other colonising material but the Jews at the disposal of Turkey.

(4) Asiatic Turkey lies in the vicinity of the Jewish centres of Eastern Europe, and hence can be reached by them quickly and cheaply.

(5) Among the lands in Asiatic Turkey which are particularly suitable for Jewish colonisation, there is one, Palestine, which has further special qualifications. Colonisation in that country evokes in the Eastern Jew great national memories and religious hopes, ideals whose power impels him to put forth all his energies. This factor is of the highest, nay, of decisive importance, in view of the difficulty of the task and the need of great popular enthusiasm. Agricultural colonisation has already been carried on for some decades in Palestine by Jews with the utmost success. There are to-day more than 10,000 Jewish farmers and peasants in the country, as well as a large Jewish urban population. Education, too, is developing there satisfactorily. According to the opinion of all experts, Palestine, with its neighbouring lands, could to-day support several million people.

The question: "What land shall be colonised?" has a whole history of its own. But all those, who, since Sir Moses Montefiore, have considered this question practically, have come to the conclusion that the land should be Palestine. And to-day almost all Jewish organisations, both Zionist and non-Zionist (such as the Jewish Colonisation Association, "Alliance Israelite," "Hilfsverein der deutschen Juden," General Jewish Colonisation Organisation, "Ezra" Society, etc.), are working in Palestine.

THE MAGNITUDE OF THE UNDERTAKING.

Colonising has been rightly described as a difficult art. One must bear this in mind when one approaches the problems that are bound up with a colonisation of the Jews in Palestine, as they certainly surpass to an enormous degree the problems of European inner colonisation. In the case of European countries, for example, we have to deal mostly with children of the soil who are transferred from one district to another; but the Jews are mostly followers of urban occupations, or, at any rate, members of a people that has, for centuries, been alienated from the soil. The Jews have to be transplanted from Eastern Europe to a country with quite different geographical, climatic, and ethnic conditions, where obsolete agrarian and taxation laws hinder development and personal security—at least at the beginning of the colonisation—seemed endangered; among a kindred, but at least partly alien people, the Arabs; upon a soil that for centuries lay largely fallow, and which is still cultivated by mediæval methods. In Prussia, for example, not only has the State devoted hundreds of millions of marks to colonising purposes, but, by virtue of its authority, it has also been able

to create special methods for facilitating settlement, as by the Estate Farms legislation, and to exercise its determining influence upon the coloniser (Settlement Society, Land Banks, Co-operative Societies), the credit instruments, and finally upon the practical organisation of the settlement itself. Nothing of all this is at the disposal of Jewish colonising work, no legislation or compulsion, no millions, and no taxing authority. Moreover, in Prussia only people are settled upon the land who possess means, however small; whilst Jewish colonisation is confronted with a problem of unique character—to convert a host of urban labourers without means into farmers of independence and security.

If one only calculates carefully the magnitude of the undertaking and the countless difficulties in the way of its realisation, one must come to the conclusion that its solution is impossible. All the criticisms, partly ironical, partly admiring, of Zionism, which focusses Jewish national aspirations, as a Utopia, would certainly be correct, if the world were moved only by measurable and calculable forces and by cool reason. But in history we constantly find that the impossible is made possible through the revolutionary and inflammatory power of ideas, whereby a relatively small group of people has been led to put forth its highest energies. Thus, in our case, the inspiring idea of a revival of the Jewish people in Palestine has enabled a small but steadily growing band of Jews, for the last thirty years, with the utmost devotion, self-sacrifice, and industry, to defy all obstacles, to overcome the enormous initial difficulties, and to lay the foundations for a comprehensive work of colonisation. In the year 1897, when the gifted Theodor Herzl established at the first Zionist Congress, at Basle, a world-wide organisation, whose object is "to create a publicly recognised legally secured home for the Jewish people in Palestine" (Basle Programme), he was able to base his efforts upon the work accomplished since 1882, whereby some hundreds of Jewish colonist families had already been settled on the Holy Land. It was nevertheless vouchsafed to the movement founded by Herzl that it should first develop the work of colonisation along systematic and organised lines. He created the instruments that are necessary for the continuous advancement of the colossal work, so that the question regarding the method of colonisation can, for the most part, be brought nearer to its solution.

THE METHOD OF COLONISATION.

The novel element in Herzl's scheme was the recognition of the fact that the Jewish people can help itself only by its own united strength. Not by means of a few scattered societies, which engaged in colonisation to gratify the religious sentiments of their members, like the "Chovevei Zion," nor by way of philanthropy, much as this has already done for colonisation (thanks especially to the late Baron de Hirsch and Baron Edmond de Rothschild), was it possible to achieve the stupendous task, but solely through the organised self-help of the people. Herzl created the national organisation of the Jewish people, the Zionist organisation, formulated its aim, and endowed it with State-like functions both of an

internal and external character, for the realisation of which great institutions of public utility had to be founded. Its object, defined in the Basle Programme, is not limited to helping a few persons by settling them on the land : on the contrary, it desires to create a work calculated to bring about a radical change in the situation of the whole people, a work with unlimited capacity of expansion. Hence, what appeared to Herzl most important was not to use the forces he had gathered together in the creation of single colonies, but in establishing the preliminary conditions for a large settlement, especially by founding suitable institutions adequate for the purpose. Thus, he founded the international Zionist Organisation, with its international Congresses, the Jewish Colonial Trust, which carries on its activity in London, Constantinople (Anglo-Levantine Banking Co.), and Palestine (Anglo-Palestine Co.), the Jewish National Fund, etc.

This is not the place to trace the history of the Zionist institutions. But as much will be said about them as is necessary to explain the part played by the most important agency, the Jewish National Fund, within the whole comprehensive scheme of work in Palestine.

THE RATE OF DEVELOPMENT.

It is clear that it will take decades to advance the work of settlement in Palestine to such a stage that it will be able to exercise an appreciable effect upon the position of Jewry, and that, too, not only in moral and cultural respects (which is already the case to-day), but also in social and economic respects. "A national metamorphosis cannot take place in the twinkling of an eye, and we would deceive ourselves if we hoped to pluck of the fruit in our own lifetime. But what are a few generations for our eternal people?" (Leo Pinsker, at Kattowitz, 1884.) Nobody will believe that such arrangements could be made in a short time as to colonise 100,000 Jewish labourers a year. The problem is not to be put in that way. The task to be accomplished is colonisation upon an ever increasing scale in Palestine and the neighbouring countries, including the advancement of trade and commerce, so that a constantly increasing number of Jews can live there permanently in perfect liberty and maintain themselves. To-day already 2,000 to 2,500 Jews emigrate every year to Palestine ; this number, in course of time, will be multiplied fourfold, if the work of colonisation receives energetic support. One ought not to imagine that Zionist activity alone will be able to bring about a vast settlement : its business is rather the pioneer work. For Palestine itself is a land of economic progress as it is in the most favourable geographical situation conceivable. Situated near the most important thoroughfare of international trade, the Suez Canal, it forms a junction of three continents, and it also lies near that great new road of communication between Occident and Orient—the Bagdad Railway. Since the railways in the country have been developed—and Palestine to-day has a comparatively large network of railways—trade there has advanced by leaps and bounds. And when Palestine is brought into direct railway connection

with Constantinople by the Bagdad Railway, and with Egypt by the Coast Railway, the trade of the country will receive a further mighty impetus.

The preliminary work carried out by Zionist efforts in Palestine has created such favourable conditions for settlement, that a pretty regular stream of Jewish immigration has set in. The Jewish population in the Holy Land has risen from 50,000 in 1897 to 110,000 in 1913, and the immigrants of the last few years have been almost entirely young in years and engaged in productive occupations.

The Zionist Organisation has pursued its intensive activity in Palestine only since 1908, but it has already succeeded in causing a considerable increase of Jewish immigrants, whose settlement it has directly assisted. In a similar way, but on a much larger scale, the further development will take place. The function of the Zionist Organisation will be to carry out such undertakings as concern the interests of the entire body, but which cannot be carried out by private individuals. Pre-eminent among these is the furtherance of agricultural colonisation, which is to form the firm foundation and the economic security of the entire settlement. The solution of this task requires not only the investment of large funds, which cannot yield any immediate profit, but also the exercise of activity which, in every respect, partakes of the nature of pioneer work. The rate at which the colonisation will proceed will, therefore, naturally be slow. But it is a source of gratification that the arduous work of overcoming the preliminary difficulties is behind us. We now have the basis upon which we can continue to make further advances; certain experiences have already been gathered; almost all the institutions needed for the organisation of the work have been founded; and about 10,000 Jews are already employed in agriculture in different parts of the country.

After over thirty years of colonising work the preliminary questions are nearer to the solution, and the rate of future development depends solely upon the means which the Jewish people is willing to provide for its own salvation.

These means are already considerable to-day, the Zionist funds amounting to 12,000,000 francs; but it is to be hoped that they will be multiplied manifold when the knowledge of the splendid work that has been carried on for some decades reaches an ever wider public. This applies particularly to the labours of the Jewish National Fund, the principal agency of colonisation. The more the knowledge of its beneficent activity is disseminated, the more generous will the support be that it receives from Jews in all parts of the world, and the rate of progress of Jewish colonisation will mainly depend upon the extent of that support.

PART II.

THE JEWISH NATIONAL FUND AND ITS AIMS.

THE ESTABLISHMENT.

THE idea of the establishment of a Jewish National Fund is due to the late Dr. Hermann Schapira, who was Professor of Mathematics at the University of Heidelberg.* At the first Zionist Congress, held in 1897 at Basle, Professor Schapira proposed that donations should be collected from Jews in all parts of the world in order to create a "General Jewish Fund." Of this Fund two-thirds were to be devoted exclusively to the purchase of territory, and the remaining third to its maintenance and cultivation. The land once acquired was not to be sold, but to be let only to Jews upon hereditary lease. The land was to be mainly rural territory, suitable for colonisation. For specially important national purposes, the National Fund could also acquire urban land, and, if necessary, suitable buildings.

Four years later, at the Fifth Zionist Congress, held in December, 1901, at Basle, the establishment of the Jewish National Fund was resolved upon in accordance with the proposals of Herr Johann Kremenezky.

The Fund, according to its adopted Statutes, was legally constituted a Limited Liability Company, the full and permanent control of which was vested in the people's chosen representative, namely, the Zionist Congress and its mandatories. (See Part III.)

According to its Statutes, only 75 per cent. of the money can be invested in Palestine and the remaining 25 per cent. must be reserved in cash or invested in safe and immediately realisable securities. The authorised Bank for the transactions of the J.N.F. is the Jewish Colonial Trust, Ltd., London.

What a deeply-felt aspiration was gratified by the founding of the J.N.F. was shown by the unexampled popularity that it enjoyed among the Jewish masses, as reflected in the constantly increasing large revenue, consisting mostly of donations from those with small means. A detailed account of the Fund's revenue will be given later. It is sufficient to mention here that the receipts in the last year before the War, 1913, amounted to not less than £40,000.

* A detailed history of the establishment of the J.N.F. is given in the article, "Ein historischer Rückblick," by Hugo Schachtel (of Breslau), in the monthly periodical, "Palästina," No. 3-4, 1912. (Special number, "Der Jüdische Nationalfonds.")

THE FUNDAMENTAL PRINCIPLES OF THE NATIONAL FUND.

The political and social principles in accordance with which Theodor Herzl organised the Zionist movement determined also the essential character of the Jewish National Fund which he created.

The great aim, to found a secure settlement of the masses through the effective medium of organised self-help, required that the principle: "All by the people, all for the people," should determine the policy of all Zionist institutions.

All *by* the people: The Fund was to become a people's treasure, collected continually from poor and rich; it was to remain for ever under the control of the people and its authorised representatives. All *for* the people: It was to be so applied that its work should not merely benefit individuals but the entire body. Hence the special provision *that with its money land should be purchased as collective property and remain the permanent possession of the Jewish people.*

This principle of buying the land as collective property and of only leasing it—that is, of not selling it to any private owner—not only agrees with the demands of modern land reformers, but also maintains the tradition of the beneficent land-laws of Moses (the return of the land in the Jubilee year). It was set up not only because it is a matter of course that land bought by means of the people's donations should also remain the property of the people, but also because the abuses that arise out of private land-ownership are thereby eliminated in the interest of the settlement. The Zionist movement is certainly not so doctrinaire as to oppose private initiative in Palestine and to prevent the purchase of land by Jewish settlers as their private property; on the contrary, it furthers such efforts through institutions adapted to the purpose. Among all nations the striving after a piece of land of its own has always formed the most powerful stimulus to a man's greatest energies. But where Zionism carries on colonisation with the money of the people itself, it pursues the interests of the community and must act accordingly.

Private ownership of land brings, as history shows, a series of very grave dangers in its train. The decay of empires, like the Roman, is attributed to the consequences of this form of ownership (the system of broad acres),* which produces a class of large landowners, that replace independent farmers by badly-paid labourers, who ultimately drift into the towns, and thus cause, where private ownership prevails, large tracts to become uninhabited (flight from the land in East Prussia, in various parts of Hungary, in Sicily, etc.). Moreover, the system of large landowners, even in Turkey itself, where the land mainly belongs to such a class, prevents all serious economic progress, and should therefore be discarded with regard to the Jewish settlement in Palestine. Even where the farmer remains in possession of his land, his indebted-

* A thorough discussion of these questions will be found in Dr. Franz Oppenheimer's pamphlet, "Collective and Private Ownership of Land" (National Fund Library), which has been used here.

ness increases as time goes on, especially through the heavy burden entailed by the division of the inheritance, if such a burden has not yet been created through a mortgage of sale, and may have become unbearable by continuous bad harvests—a contingency that applies to Palestine, where Jews buy land with insufficient capital. We can see in all European countries how the Governments endeavour, by various means (limitation of indebtedness, etc.), to cope with these abuses, which lead to the elimination of the peasants.

But there are other serious evils that are caused by private land-ownership, especially in Palestine. In the towns, which are continually growing, there is automatically a rise in the price of land, and this rise makes for the enrichment of the individual land- or house-owner, and finds expression in a continuous increase of rents; that is to say, it leads to placing heavier burdens upon the general community in favour of a few land monopolists. But in the country, too, the value of land is greatly increasing, and land thus is bought and sold for speculation; in that way some small colonists, who had been established on the soil, at great pains, by philanthropic societies, have found it profitable, after a time, to sell their land that had in the meantime risen very much in value and to leave their farms. The great increase in the price of land in Palestine has many causes. In the first place, there is continually a great demand for land on the part of intending Jewish purchasers, whilst the supply is by no means extensive, and small plots of land that are legally secured in every respect and ready for cultivation are very rare. Moreover, the large increase of the Jewish section of the population, and the general rapid progress of the country, have themselves caused a considerable rise in the price of land. As regards a plot that remains in collective ownership, the farmers cannot speculate with it, and an increment of value caused by general development proves of benefit to the general body. The increasing price of land makes it difficult for newly-arriving purchasers to settle on the land; it also increases the amount of capital requisite for such settlement, so that the new colonists at once have to reckon with a heavy burden of debt, seeing that there are very few among them possessed of a sufficiently large sum to buy the land, provide stock and implements, and cultivate it until it yields a profit. But all this does not apply to National Fund land. In such cases the capital of the settler can be less than the cost of the land; a much larger number of purchasers can be assisted to settle on the land by the National Fund than by private purchase. Moreover, the settler has the assurance that the fruits of his and his family's exertions will remain assured to them, as the National Fund grants a hereditary lease, or hereditary building lease, upon its land for forty-nine or ninety-eight years at a moderate interest (3 per cent. of the value for rural land, and 4 per cent. for urban land). The stipulation can be made that after the lapse of a certain period, ten to twenty-five years, the interest may be gradually raised in proportion to the increased value of the land.

Apart from these evils of private ownership of land, which produces more or less serious crises in all States, there are two special

conditions that speak against such ownership in connection with Jewish colonisation in Palestine.

The first is the danger that the land acquired with so much trouble may fall again into non-Jewish hands. In practice this danger is not great, for there are always a sufficiently large number of Jewish prospective purchasers; on the other hand, the strong spirit of Jewish solidarity would prevent the transfer of Jewish land to non-Jewish persons; moreover, the number of changes of ownership has so far been exceedingly small.

The second consideration is of much more importance, namely, that the owner, who must think of the profits of his estate, since he is dependent upon them, does not employ Jewish but non-Jewish labour, owing to the cheapness of the latter. Let us just realise what this means. We find throughout history that a land is permanently occupied and determined in its national character only by the people that actually cultivates it. It is not the *owner* but the *tiller* of the land who nationalises the country. Not only have the German nobles in the Czech districts of Austria been unable to Germanise their tenants, but, on the contrary, they have been Czechicised themselves by their former serfs. The towns into which the labourers from large estates flocked after their severance from the soil—such as Prague, Budweis, and Pilsen—were thus changed in their national character and converted from German into Czech towns. Similarly, the Polish quarters of towns in East Galicia are being gradually Ruthenised, and the Italian quarters in Dalmatia Slavified. We find that it is not only impossible to denationalise people who actually cultivate the soil, despite centuries of oppression, but that the time inevitably comes when they impose their national character upon the land and themselves even denationalise the owners of the land.

The conclusion to be drawn from this for Jewish colonisation is clear. If only Jewish towns, industries, etc., were established, and if the workers on the land were none but Arabs, the only result would be that a new Diaspora would be created. The country, including the towns, would, in course of time, become completely Arabised, and the Jews would have again to take up the wanderer's staff.

The great national work can succeed only if the Jews actually get rooted in the soil. Only a class of Jewish agricultural peasants can lay a permanent foundation for a nationally and materially secured settlement with a normal economic system. That this does not entail any disadvantage to the native population has already been shown by the present course of colonisation. On the contrary, the Arabs have derived important benefits, both direct and indirect, from Jewish colonisation, as it has contributed very largely to the general improvement of the country. Besides, Palestine is so thinly populated that there is sufficient room for both elements.*

* Palestine, in the narrower sense of the term, with its area of about 28,000 square kilometres, is about as large as Belgium, which has 7,500,000 inhabitants, and larger than Sicily (24,000 square kilometres), which, despite a large emigration, has 3,500,000 inhabitants. But the population of Palestine is

That the Jews should become rooted to the soil is, for another than the purely economic reason, an indispensable condition for Jewish colonisation upon a large scale. As already shown in Part I., Asia Minor is the only country in which there is room for colonisation by large masses. The mere Jewish ownership of the land with the predominance of Arab labour, would only provide the opportunity of settlement for a few thousand Jews, but would be of no importance for the real position of the Jewish masses, and would open no new possibilities for the same.

The difficulties of converting Jewish urban labourers without means into Palestinian peasants are very great. They will be dealt with in the discussion of the specific problems of settlement. But the point may be emphasised here, that, in the case of settlements upon National Fund land, there is no eye to immediate profit, as in the case of the private owner of land, but an exceptional opportunity is provided, without regard to any initial extra expense (which is later more than recouped), to train Jewish labourers, to help them forward in their work, and to establish them as farm-tenants.

Hence, the principle of the National Fund, to buy land as national property, is important not only in checking land speculation and the desertion of the soil, but, above all, in enabling the requisite conditions to be created for the solution of the central problem of colonisation, to be discussed later, namely, the creation of a Jewish peasant class.

To accomplish this task upon its territory, and by suitable social measures (such as the building of workmen's dwellings, the founding of workmen's co-operative societies, etc.) so to enhance the competitive capacity of the Jewish labourer that the private owner can also advantageously employ Jewish labour; in short, to produce the nationalisation not only of the land but also of the labour, has become for both theoretical and practical reasons, the principal aim of the Jewish National Fund.

THE MOBILISATION OF THE NATIONAL FUND.

The Jewish National Fund was conceived by its founders as a sort of treasury. It was intended to save up its resources until the negotiations continuously carried on with the Turkish Government had led to a legally assured acquisition of concessions for large and contiguous tracts of land, whereupon a vast colonisation could be started. This view was, in the early history of the Zionist Organisation, so strongly entertained because, owing to the then absolutist régime in Turkey, the political and legal difficulties in the way of the realisation of the plan of colonisation impressed themselves much more vividly upon the con-

only 700,000. The density is about 25 persons to a square kilometre, compared with 143 in Sicily, and 120 in Germany. If we deduct from the total population all those living in towns with more than 10,000 inhabitants (about 375,000), we find that the rural population of Palestine is less than 350,000, whilst even in ancient times at least 1,500,000 could be supported by the land alone.

sciousness of Zionists than those technical obstacles by which they were faced only after they had begun with the practical work. But gradually, especially after the promulgation of the Turkish Constitution, the overwhelming majority of Zionists changed their opinion. It began to be realised that a colonisation upon a large scale, even if that were considered at all possible within the near future, needed extensive practical preparations, that even the most generous concessions one could obtain would be of no use, if the methods of colonisation had not been previously tried, and a race of hardy Jewish farmers had not been trained, also if that cultural atmosphere had not been created in the land itself which is necessary to preserve the character of the Jewish settlement and to provide an attractive environment for the influx of Jews.

THE BEGINNING OF PRACTICAL WORK.

In order to give a correct description of the manner in which the Jewish National Fund had to take up its work in Palestine, it is necessary to cast a cursory glance at the condition of Jewish colonisation in that country at the time (1908) it began.*

Jewish Colonisation had begun in Palestine in the year 1882, as the outcome of that wave of idealism which passed over the Jewish youth in Russia and Roumania, after the first great outbreak of persecution in Russia, and the aim of which idealism was the restoration of the Jewish people upon its ancestral land. Crowds of enthusiastic pioneers went out to Palestine and sought to gain a footing there without any knowledge of the conditions of the country, without any previous training in the arts of agriculture (many of them being university students), and without any means, except the support of the "Chovevei Zion" societies. They achieved their object at the cost of enormous personal sacrifices, failures being very frequent owing to the stupendous difficulties. But the pioneers soon came to a standstill, as they were unable to continue their work without considerable resources. Thereupon, a very wealthy friend of Palestine, Baron Edmond de Rothschild, of Paris, came to their assistance by providing large sums for the purchase of land, for model plantations, and the support of the colonists. By means of this financial support, continued for many years, the initial difficulties were overcome and a number of colonies were founded; but in the course of time it became evident that this system of philanthropy and patronage had serious disadvantages. Accordingly, Baron de Rothschild handed over the administration of the established colonies to the Jewish Colonisation Association, which, under the influence of Zionist criticism, tried to do away with the most serious evils. The J.C.A. endeavoured gradually to place the colonists upon their own feet, so that they should no longer be dependent upon anything but their own labour. It began

* See Report by Dr. A. Ruppin, delivered at the Eleventh Zionist Congress, 1913, in Vienna, and published as a pamphlet, "Zionistische Kolonisationspolitik."

to settle the sons of colonists as farmers upon newly-acquired land. Its activity aimed more at the consolidation than at the extension of the existing colonisation. The principal evils that had arisen from the point of view of the Jewish restoration remained: namely, that the new generation, which had grown up in the land and had witnessed the ceaseless toil and harsh fate of their parents, left the country, while the old colonists themselves naturally slackened in their enthusiasm, and after years of struggle came to chiefly directing their attention to securing their material position. But the most serious factor was the displacement of the Jewish labourers from the colonies and their substitution by Arabs, which was then, for business reasons, inevitable, as the colonists could not in critical years bear the cost of the training, housing, etc., of the Jewish labourers. The latter's labour is dearer, but, after proper training, more efficient and more reliable than that of the Arabs living in the next village, who have simpler demands and regard the work in the colonies merely as a subsidiary occupation. Moreover, in the towns there was a numerous unproductive element that had been attracted to Palestine by the "Chalukah," which had existed for a hundred years. It consisted of Jews of all countries who had betaken themselves to the holy cities, in order to pray and study there, and who received in consideration of that small doles from the "Chalukah" organisation, by means of which they were just able to eke out a wretched existence.

On the whole, it may be said that the colonisation of the first period had shown, that, at a great sacrifice, sufficient knowledge of the methods of cultivation, of the possible cultures, etc., had been gained, that Jews could be trained to become excellent farmers, and that finally—as shown in the perfectly natural revival of the Hebrew language and the numerous manifestations of a specific Jewish culture—it was possible in Palestine for Judaism and Jewry to develop with the utmost freedom. Whilst the Jews in the Diaspora are for the most part oppressed by serious economic, social, and political burdens, and whilst, in the constant conflict between the tendencies of conservation and those of dissolution the moral position of the Jews is imperilled, we find that the Jews in Palestine can develop as an independent people rooted to the soil, that is, as a normal people.

The continuance of the work of colonisation was thus necessary in the highest interest of the Jewish people, and in view of the serious dangers which threatened the results of twenty-five years' labour by the deficiencies that had been brought to light, a fundamental reformation had to take place. The Zionist movement, which had organised the Jewish people in the Diaspora, had shown that it wished to carry on the colonising work in Palestine not merely out of platonic motives, but as a requisite preliminary to the regeneration of the Jewish people, and hence it was confronted by the problem of applying its comparatively small means in such a way that a practicable method of continuing the work could be found.

THE BEGINNING OF THE ACTIVITY OF THE NATIONAL FUND IN PALESTINE.

Dr. Arthur Ruppin, the director of the Zionist work of colonisation, defined the aim of the National Fund as being that of finding *a form of agricultural undertaking that is adapted to the peculiar qualities of the Jews and the special demands of Jewish colonisation*, and of creating the men and methods for this purpose.

He described the condition in which he found the colonisation at the outset of his work as one of decrepitude. The only possible remedy lay in a rejuvenation of the colonies by attracting new, young, and enthusiastic elements from Europe. "There had to be an influx of fresh blood so that new energy would be imparted to the decrepit organism."

This could only be accomplished if the Jewish National Fund turned the plots, which it already had, and those it was going to acquire, into estates upon which the newly arrived young immigrants could be trained as tillers of the soil, and could then move to the colonies and work there as labourers or cottagers, or, independently and at their own risk, as farmers or members of co-operative groups.

At the same time, in the interests of a systematic colonisation, the requisite institutions had to be created that could undertake the difficult tasks of buying and of occupying land, and also institutions that would so strengthen the political and moral position of the Jews in Palestine that all Jews, both those already established and the new young immigrants, would not only be able to make material progress but would also be provided with an environment responding to their spiritual and intellectual aspirations. Palestine was not only to provide them with a livelihood, which, after all, they could find equally in other countries, but they were to be placed in a position of being able to establish there a real home for themselves.

The only Zionist institution that was then already firmly established in Palestine was the Anglo-Palestine Company, the subsidiary foundation of the Jewish Colonial Trust. This is a commercial bank, which was intended to confine its activity to granting short-term loans to Jewish merchants, artisans, and farmers, but which has nevertheless done a great deal in supplying advice and aid to the colonists, particularly in questions of taxation and law, as well as in the purchase of land. In the year 1906 the nucleus of the "Bezalel" School of Arts and Crafts was established in Jerusalem. Moreover, the "Chovevei Zion" Societies and the other Palestinian Societies of Russia had their agencies in Palestine, which devoted themselves particularly to the purchase of land and safeguarded the interests in connection with the various subventions granted by those societies to the colonies.

The first step of the Zionist Organisation in Palestine was to establish a Palestine Office in Jaffa. The business of this Office was to work out and to report upon proposals of various undertakings and to supervise their work. Since the establishment of this Office in 1908, the National Fund has developed a comprehensive activity in all branches of colonisation, which will now be briefly described.

THE PROBLEMS OF WORK.

In order to give a survey of the manifold activity of the J.N.F. in the domain of practical work, it is better to describe this under its various heads rather than to present a merely chronological enumeration of its various undertakings. Even if the work so far accomplished by the J.N.F. represents so many experiments, they have nevertheless prepared the development of colonisation work during the last few years and brought the Zionist institutions into intimate contact with the problems which had hitherto been only discussed theoretically, but are now to be solved practically.

These problems are mainly the following:—

- (a) Technical Problems of Settlement.
- (b) The Labour Question.
- (c) Urban Industries.
- (d) The Credit Problem.
- (e) The Culture Problem.

The activity of the J.N.F. will be described under each of these heads, but the description, in general, will only be carried down to the outbreak of the War, in which Turkey, and with it Palestine, also became involved. As long as the War lasts Zionist institutions, and particularly the J.N.F., can do nothing else but maintain what they have already created and raise the funds for a more comprehensive scheme of settlement after the War.

PART III.

THE ACTIVITY OF THE J.N.F. IN PALESTINE.

(A) PROBLEMS OF SETTLEMENT.

(1) LAND PURCHASE.

THE first preliminary condition of any colonisation, by whatever method it be carried out, in Palestine, is to place the coloniser in a position in which he can acquire a suitable plot of land. Simple as this task is in most civilised countries, there are in Palestine serious difficulties to overcome.

These difficulties are mostly of a legal and practical nature, caused, on the one hand, by the complicated and antiquated land legislation of Turkey, and, on the other hand, by the legal conceptions of the autochthonous population, which are opposed to European views. For example, if after prolonged negotiations, one at last takes possession of a piece of land that has been legally safely bought, one often encounters the opposition of the previous tenants and neighbours. Thus, the purchase and occupation of land in Palestine is a business that requires a very exact knowledge of the laws and conditions, and is even then protracted and expensive.

Both for the purchases of the J.N.F., as well as for those of private colonists, an institution is absolutely necessary that will relieve the purchaser of the difficulties in question, that will undertake professionally to carry out all the transactions connected with the purchase of land, and that shall also centralise the Jewish demand, so that rival Jewish customers shall not force up the price of a piece of land that comes upon the market. Hence the J.N.F. took an active part in the establishment of the Palestine Land Development Company, which was created for the purpose. It invested £11,000 in this concern, and in return the Board of Directors of the National Fund has been given a voice in the management of the affairs of the Company.

At first the P.L.D.C. also wished to carry on training farms for Jewish labourers upon land leased from the J.N.F. (at Kinnereth and Daganian, on the Sea of Tiberias), but it had to let these undertakings again, as its capital was wholly required for the constantly increasing land transactions which it had to carry out. The Daganian estate, which is cultivated by a Labourers' Co-operative Society, was taken

over provisionally by the J.N.F. During the last three years the P.L.D.C. has bought about 50,000 dunam in different part of Palestine, secured possession thereof, divided up the land, and handed over the plots to various purchasers. Its transactions included the important purchase, contracted jointly with the J.N.F., of the "Merchavia" estate, in the fertile Plain of Jezreel, near Aphule, upon which has been established the co-operative settlement projected by the well-known economist, Dr. Franz Oppenheimer.

Not less difficult than taking legal possession of the land in Palestine is, as already observed, taking actual possession of it. For this purpose there exist the so-called Co-operative Occupation Societies, which will be alluded to further on.

At the expense of the J.N.F. a map of the Jewish possessions in Palestine has been prepared, which is always kept up to date.

(2) TECHNICAL QUESTIONS OF AGRICULTURE.

Despite the abundant experiences acquired through Jewish colonisation since 1882 in Palestine, it is still impossible to say with certainty what form of cultivation and undertaking is most suitable for the collective purposes of Zionist colonisation.*

There are two different branches of cultivation that can be carried on in Palestine: the first comprises horticulture, wine, oranges, olives, almonds, etc.; the other is agriculture. As regards the commercial aspect, experience has shown that horticulture has so far yielded a high profit, amounting to as much as 15 per cent. It must be borne in mind, however, that the market conditions have been favourable, whilst an immoderate extension of the plantations, e.g., of oranges, would cause an over production that might lead to an economic crisis similar to that which, some ten years ago, overtook the wine-growing industry, in consequence of the excessive production under the Baron de Rothschild administration, and which led to the clearing of numerous vineyards.

But the question of profit is not the sole, nor perhaps the principal consideration for a national colonisation, which, above all, aims at keeping the Jews permanently on the soil, at facilitating their economic independence, and at devising a way for also settling people with little or no means. The great War, which has taught all countries the importance of deriving their supplies from their own agriculture, has shown that in Palestine, too, this consideration must be preferred to the mere question of profit. The Judæan colonies, which are principally engaged in horticulture, and whose export of oranges, etc., was checked by the War, were plunged into a serious crisis, the effects of which can only be removed in the course of time by a loan for the

* As these questions can be referred to here only cursorily, and only as far as they are connected with the activity of the Jewish National Fund, those desirous of making a thorough study of them should consult the excellent scientific work of Dr. Curt Nawratzki, "Die Jüdische Kolonisation Palästinas" (Ernst Reinhardt, Munich).

financing of the damaged colonies. On the other hand, the colonies of Galilee, which produce corn, have had to suffer comparatively little through the War.

As there was a sudden shortage of food in Palestine caused by the War, the J.N.F. was able to come to the help of the Jewish population with the large corn supplies of its farms, and has rendered it an invaluable service. Horticulture, moreover, is a purely capitalistic undertaking, inasmuch as it requires comparatively much capital, which will not bear interest until the trees, after six to ten years, have given their full yield of fruit. Another disadvantage is that the work in the plantations is only seasonal, so that, despite the special capacity of the Jewish labourers for this branch of production—even German colonists employ sometimes Jewish labour for plantations—it does not provide them with permanent occupation, so that they can with difficulty hold their own against the competition of Arab casual labourers. As a matter of fact, in those Jewish colonies which are principally devoted to plantations, the bulk of the labourers are Arabs. The circumstance that the Jew, in pure plantations, does not himself raise the products necessary for his subsistence, such as corn, meat, eggs, vegetables, etc., but must buy them, makes him dependent upon neighbouring villagers, prevents a real agricultural activity, especially for the women, whose co-operation is indispensable if the Jew is to become a thorough farmer, and consumes a large portion of his profit.

The high rate of profit yielded by plantations and the comparatively slight knowledge of agriculture that they require, have made it possible for Jews with some capital, who, in their former country of residence, were business-men or members of liberal professions, to be transplanted easily to Palestine and to undergo the transition to, what is after all, an agricultural calling. But it is clear that the Jewish colonisation, if it is to make the Jew, and particularly the one with little means, a farmer, and thus create the foundation for a sound Jewish community, cannot be based upon horticulture alone.

Agriculture in Palestine, which is carried on mainly in the Galilean colonies by colonists' sons who have been settled there through the Jewish Colonisation Association, is still suffering from many defects. Modern agricultural and technical methods, especially the change of fruit, manure, etc., are still applied only to a small extent; the farms are mostly not large enough; the stock of cattle, and hence the manure, are insufficient; the women do not yet take part in the work; and in most cases the colonists possess too little working capital to be able to stand the inevitable reverses, due, for example, to bad harvests. Besides, the hygienic and intellectual needs of Jewish farmers are so considerable—comprising housing, school, doctor, pharmacy, newspapers, social entertainment—that the cost to them individually, in view of the relatively slight profit from agriculture, could only be reduced to a tolerable measure, if the colonies were populous enough to divide the burden among a large number of families. In the Galilean colonies there are, it is true, some plantations also, and if these plantations were extended in a certain way, so as to make a sort of mixed farm of them, the

arrangement could be turned to advantage for purposes of distributing agricultural labour over the whole year, and the diminution of risks. In this way, the colonies have prospects of developing, despite the defects described, not to mention that their prosperity is due to the fact that they are inhabited exclusively by experienced Jewish husbandmen. It appears, accordingly, that the mixed farm presents the form in which colonisation has the best prospects. It is necessary, however, to improve the methods of agriculture, especially of manuring, and to further the raising of milk-giving cattle, the breeding of poultry, and the growing of vegetables—tasks that should certainly be taken in hand by an institution devoted to the public interest, such as the Jewish National Fund, and which have actually been taken in hand by it.

It is the endeavour of the Jewish National Fund to make its farms model estates. It has a number of excellent agronomists in its service, it employs modern machinery and introduces European methods. It has started vegetable growing on its Ben Schamen estate, near Lydda, and has established there a model dairy, which supplies the inhabitants of "Tel Abib," the Jewish suburb of Jaffa, with milk, which they had formerly to obtain from the neighbouring Arab villages. This dairy has served other Jewish colonies as a model. The National Fund imports breeding cattle, oxen, horses, and prize poultry into Palestine, and sees to the continued practical and agricultural training of the settlers. Regular meetings of the Fund's agronomists take place, at which the questions of Palestinian agriculture are discussed. These agronomists go upon a tour through the Jewish colonies, in the course of which they instruct the settlers in new methods of cultivation, manuring, new kinds of culture, the combating of noxious elements, etc. They deliver lectures on these subjects and issue leaflets. A technical periodical in Hebrew, "Hachaklai," excellently edited, keeps the Palestinian farmer well informed concerning everything that he ought to know. The National Fund supports this periodical by paying the editor's salary.

The inception of the Jewish Agricultural Experiment Station, which was established and richly endowed at Athlit, Zichron-Jacob (near Haifa), by American Jews, is also due to the co-operation of the National Fund. The director of the Station is Mr. Aaron Aaronsohn, the discoverer of primitive wild wheat in Palestine.

The Agricultural Middle School at Petach Tikvah, which trains the growing generation in agriculture, was granted a yearly subvention of 1,000 francs by the National Fund for two years.

The National Fund offers prizes to the humbler settlers, especially to the Yemenite Jews, in order to encourage them in the growing of vegetables and flowers.

On an estate of the Palestine Land Development Company, at Kinnereth, being land leased from the National Fund, there is a girls' training farm, where, under the guidance of an expert lady principal, girls are instructed in poultry rearing, vegetable growing, and other branches of farm work.

(3) AFFORESTATION (THE TREE FUND).

One of the most important agricultural tasks is the afforestation of the treeless districts of Palestine. In the course of centuries a great many plantations, especially in the mountainous districts of Judaea, have been devastated, partly by wars, partly through removal (as by the Venetians) for commercial purposes, but partly also through the vandalism of the rural population, which uses both trunk and roots for fuel. In ancient times Palestine was thickly planted with fruit trees, a fact repeatedly mentioned in the Bible, and of which the traces may be observed even to-day. The removal of the trees causes serious damage: where the moisture, a precious possession in the dry East, is not retained or properly distributed, marshes and sand wastes are formed in abundance, and the fertile earth-crust on the treeless heights of rocks is swept away by the rain. The importance of afforestation, therefore, lies not only in the intrinsic value of the fruit-bearing and timber-yielding trees, but also in the considerable improvement it causes in the climate of the country.

Afforestation, being a kind of undertaking that does not show results for a long time, is never carried out by individual private enterprise, but by public bodies or trustees of such. As in Palestine afforestation is carried on in the interest of all agricultural undertakings it is naturally an affair that falls within the scope of those institutions that are devoted to the public welfare: hence, primarily, within the scope of the Jewish National Fund.

The original intention was to grow only olive trees. The olive tree requires no watering, flourishes even on stony soil, and attains an age of 300 to 400 years. After fifteen years it produces a profit, which cannot be exactly estimated in advance, but which should amount at least to about three francs a year.

In 1904 the Zionist Organisation instituted the Olive Tree Fund in order to raise money for the work of afforestation. It was arranged that every person who gave a donation of six shillings should have a tree planted in his name or in any other name that he wished. But practical experience showed that this amount was hardly sufficient to cover the expense entailed and that the plantations could be worked more economically and successfully, if not only olive trees but also other fruit trees were planted, and intermediate cultures were also grown. Hence the Olive Tree Fund was converted into a *Tree Fund*, and now also apricot and peach trees, carob beans, almond and eucalyptus trees are planted. The eucalyptus is particularly important for the draining of marshes and the supply of timber (which is at present imported from abroad). The colony of Chederah, formerly a hotbed of fever, has been cleared of its marshes and made healthy by large eucalyptus woods.

The directors of the Jewish National Fund have begun to lay out the plantations for the Tree Fund (apart from some minor plantations) upon its estates at Ben Schamen and Hulda on the railway line from Jaffa to Jerusalem, near Lydda. The Herzl Forest, which is to

comprise 100,000 trees, is to be a memorial to the great founder of the Zionist Organisation, who died in 1904. These two estates not only serve for the planting of trees, but as Jewish labourers are exclusively employed there, they also form training grounds for these labourers. The growing of fodder has likewise been undertaken there, and, as already mentioned, there is also a dairy on the estates.

The estates, which are managed by an agronomist, are at present under the administration of the National Fund; but the National Fund intends handing them over to workmen groups, should it become desirable, upon hereditary lease, either individually or as a co-operative society. With the means of the Workmen's Dwellings Fund, the National Fund will be able to provide them with cottages and a piece of land for the growing of vegetables and fruit, upon an hereditary lease or against rent, and it can then start new tree plantations in the vicinity of existing colonies. A number of Jewish settlements will thus gradually arise by the aid of the Tree Fund, and hence this branch of the Jewish National Fund does not only assist in the creation of tree plantations, but also in converting Jewish proletarians into peasants and in establishing them permanently on the land, thus enabling them to acquire farms of their own.

The orange grove "Gan Schmucl," has already been leased to a Labourers' Co-operative Society.

A third great object of the Tree Fund is to use the profits obtained, after the lapse of ten to fifteen years, for the benefit of the national organisation. These profits are to be devoted, in accordance with an existing decision, to the maintenance of Jewish educational institutions, particularly to a centre of profound learning. As over 100,000 trees have already been subscribed for, and many fruit trees bear fruit within six to eight years, we may in the near future expect a good revenue, by the aid of which a great deal should be achieved.

On the Ben Schemen and Hulda estates there had been planted, up to July, 1914, 38,000 trees, of which two-thirds are olive-trees, and the remainder almond, carob beans, fruit trees, also trees required for timber and decorative purposes.

(B) THE LABOUR QUESTION.

The labour problem in Palestine is, as already mentioned, that, how to enable the Jewish labourer to hold his own against the Arab to such an extent that the colonists should prefer him to the latter.

The Arab has the advantage of being able to regard the work in the colonies only as a secondary source of income, as he lives in his village, where he can obtain a modest livelihood as a grower of vegetables. His needs are in every respect exceedingly simple; he has adapted himself to the climate, is accustomed to hard work, and, what is most important, is indifferent to the fact that the work in the colony is only seasonal labour, because he regards the wage received for it merely as a supplement to his income.

On the other hand, the Jewish labourer offers the colonists a number of more practical advantages. He is reliable and honourable; his work, once he has learned it, is more reliable, which is of particular value in the case of plantations and makes a higher wage a good investment. By living in the colony he strengthens its security against occasional attacks; he consumes his wages in the colony, and thus increases its own power of consumption.

The superior qualities of the Jewish element have caused the colonists to appoint Jewish watchmen over their estates, which formerly were almost entirely left to the charge of unreliable Arabs. These strong and courageous young men, who have organised themselves into a Watchmen's Union, have not only increased the safety of the colonies, especially against thefts, but also enhanced the consciousness of their own power, and endowed them with a vigorous moral fortitude.

But as regards the most important problem, the conversion of urban labourers of Eastern Europe into Palestinian peasants, a certain expenditure is necessary which cannot be borne by a private colonist, who is dependent upon the immediate produce of his land. For this purpose the help of an institution is required that is devoted to general national interests, and that is not concerned about immediate gain. Hence it is particularly with regard to the labour question that the Jewish National Fund is called upon to play a great part in the work of Jewish colonisation. The function that it has to fulfil is not in the direction of philanthropy, but of social help, which may enable the beneficiary to continue his advancement by his own efforts.

In the first place, the farms of the J.N.F., especially those of the Tree Fund, in their administrative stage, are of importance as training centres for the labourers: There they get accustomed to the climate, introduced to the work by the agronomist in charge, are paid an adequate wage and provided with housing accommodation. If the wage at first appears too high in relation to the value of the service rendered by the labourer, it must be remembered that the National Fund is an organisation that does not work for immediate gain, but for the welfare of the community; and as such it must bring this comparatively small sacrifice for the most important national and social problem of Jewish colonisation—the training of a competent generation of farmers—especially as the value of such investment must soon become evident. As a matter of fact, a certain number of labourers have already been trained on the National Fund farms and have found good employment under colonists and in co-operative societies, so that these farms have materially contributed to the improvement of the conditions in the colonies.

Furthermore, the Jewish National Fund has undertaken to increase the competitive capacity of the Jewish labourer in the existing colonies, in relation to the non-Jew, by providing him with cheap housing accommodation through the erection of *workmen's dwellings*.

With the aid of the affiliated *Co-operative Settlement Fund*, the National Fund has grappled with the much more difficult problem of paving the way of the labourers to independence, in the first place, by helping them to establish themselves as *cottagers*, and secondly, by

means of the *Labourers' Co-operative Societies*. The National Fund has thus developed a systematic activity in the social betterment of labourers. Its various achievements in this domain will now be described.

WORKMEN'S DWELLINGS.

The idea of providing cheap housing accommodation for the Jewish workmen in the colonies, through the erection of workmen's dwellings with the money of the National Fund, has become popular, particularly on account of the immigration of Yemenite Jews into Palestine, which has been continuously increasing since 1911.

The Yemenite Jews, who, owing to the constant feuds of the native chiefs, are continually oppressed and compelled to emigrate, form an exceedingly valuable labour element for Palestine. Thanks to their acclimatisation, to their being used to hard agricultural work, and to a simple life, they are able to compete with the natives. They also form, through their knowledge of Hebrew and Arabic, a binding link between the Jewish colonies and the Arabic world around them. During the last few years a few thousand of these Yemenites have migrated to Palestine, whilst there are still tens of thousands at home who are ready to follow them. In order to establish the Yemenites on the land, the National Fund has instituted a Workmen's Dwellings Fund. For every donation of 1,000 francs it receives, it is proposed to build a cottage for a Yemenite family, to which the National Fund also gives a couple of dunam of garden land upon hereditary lease or with the hereditary building title. Also donations of 2,000 francs are contributed for the assistance of more capable workmen's families, including those from Eastern Europe. Homes for unmarried men are also built out of the means of the Fund.

The Workmen's Dwellings Fund has met with complete success, even in anti-national Jewish circles. A large number of donations has been received, for the erection both, of single and tenement houses. Special endowments have also been made for this purpose, such as the David and Fanny Wolffsohn Fund, the Halperin Foundation, the Foundation of the Vienna Colonisation Society, etc., so that the Jewish National Fund, at the end of 1915, had a sum of 482,500 francs (about £19,300) at its disposal for the erection of workmen's dwellings.

The number of houses built in the various colonies by the administrative body of the Jewish National Fund, and partly by subsequent tenants themselves, was, at the end of 1914, as follows:—

COLONY.	CONSTRUCTED.		IN COURSE OF CONSTRUCTION.
	Family Houses.	Barracks.	
Petach Tikvah (Yemenite Settlement, Machneh Jehuda)	18	4 (40 families)	20 (about)

COLONY.	CONSTRUCTED.		IN COURSE OF CONSTRUCTION.	
	Family Houses.	Barracks.	No. of Houses.	
Hederah (Yemenite Settlement, Nachliel) ...	20	3 (24 families)	...	2
Ness Zionah ...	7	—	...	—
Ben Schamen (Moschab Cahane) ...	5 (double)	—	...	—
Hulda ...	—	—	...	3
Beer Jakob ...	2	1 (1 family)	...	—
Rishon le-Zion ...	—	4 (16 families)	...	12
Rechoboth (Schomre Torah) ...	—	—	...	20
Jaffa ...	—	1 (2 families)	...	—
Merchaviah ...	—	—	...	10
Jabneel ...	6	—	...	3 (double)
Kinnereth ...	—	—	...	10
Poriah ...	—	—	...	10

The National Fund has further built in 1911-13, out of its general funds, two workmen's houses for single labourers in Petach Tikvah and Hederah, which are occupied by forty-eight men, who pay a rent of three francs a week each.

The workmen's dwellings represent the first stage in the National Fund's measures for the betterment of the labourer. Through being provided with a cheap dwelling, the Jewish labourer is enabled to compete more effectively with the native. A further stage in the social betterment of the Jewish labourer consists in the endeavours to raise him from a mere farm-hand to partial or complete independence. The former is effected by the so-called cottager farming, and the latter by the co-operative societies.

COTTAGER FARMING.

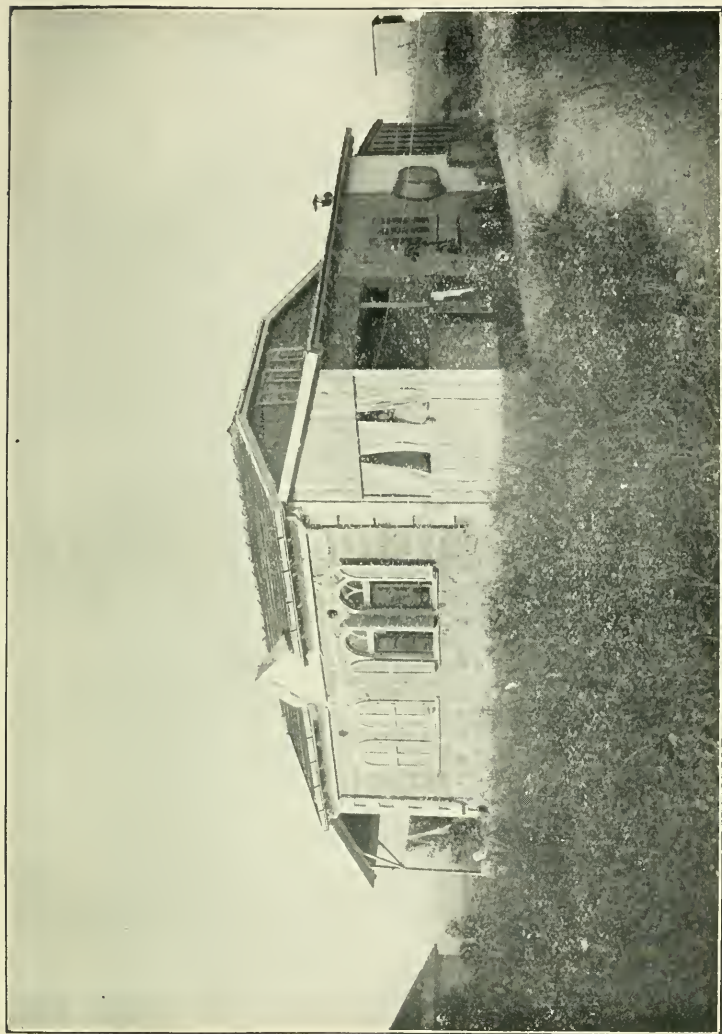
This form of colonisation, according to the European model, consists in a number of labourers being combined in a labourers' settlement on the verge of a colony. They derive their living partly from the little plot of land which they have near their cottage, and partly from their work in the colonies. As they are able to use the institutions of the neighbouring colony, such as school, doctor, dispensary, etc., the communal expenditure of the little settlement is extremely modest. But labourers only can join settlements of this kind if they have already saved some money, that is needed for the purchase of inventory. Workmen's colonies of this kind are founded by the Palestine Committee of Odessa, but with this difference, that land and fixtures must be acquired by the labourers as their own property and mortgaged. The National Fund has so far taken part in these cottager settlements by the granting of loans; thus, it has given a

loan of 20,000 francs for land purchase to the workmen's colony of *En Ganim*, near Petach Tikvah, and a loan of 30,000 francs to *Nachlath Jehuda*, near Rishon le-Zion. It has been found to be rather disadvantageous to the colonising society to sell the land to settlers as their private property, as, owing to the land increasing in value in consequence of the growth of the neighbouring colony, the cottager often sold it again, so that the intention of establishing a particular family *permanently* upon the soil was frustrated. Hence, in the case of future cottager settlements, it is advisable that the land should be provided by the Jewish National Fund, and only upon *hereditary lease*. This condition was laid down, according to past experience, by Jewish labourers themselves at their conferences.

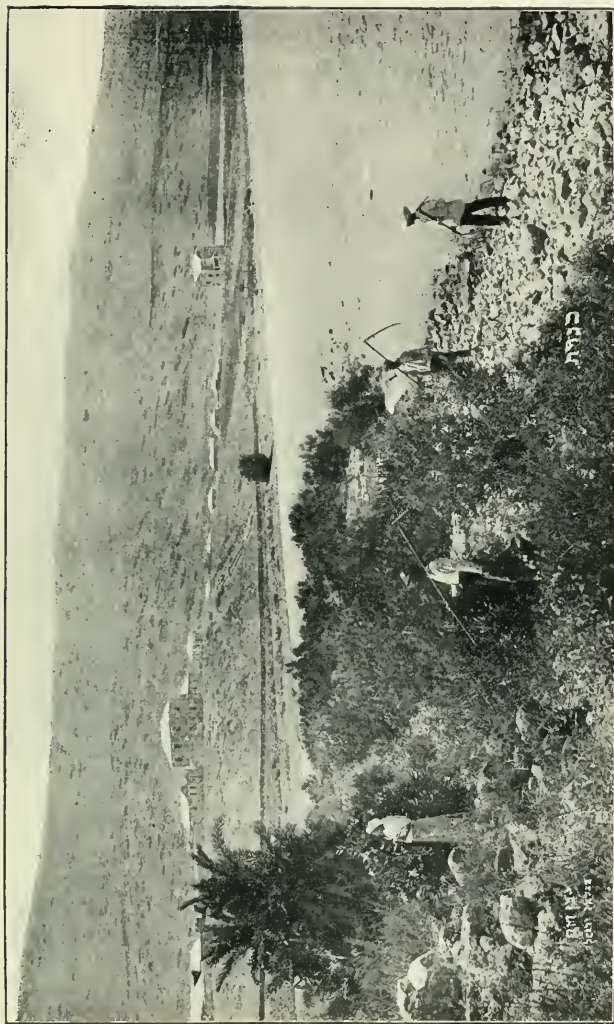
JEWISH LABOURERS AS INDEPENDENT FARMERS.

We have seen that the J.N.F. trains urban labourers on its farms for agricultural work. Secondly, it has undertaken certain social measures directed towards making the Jewish labourer able to meet competition: *e.g.*, the erection of workmen's family houses and workmen's homes, to which it may later add contributions to workmen's insurances. Thirdly, it helps to establish the labourers as cottagers, in which position they are only partly dependent upon their earnings as hired labourers.

But all this is not sufficient, even if the Jewish labourers were provided with constant employment not only upon the National Fund farms but also upon private estates, which would be difficult to secure. Granted, however, even such a possibility, that would merely result in the conversion of Jewish urban workmen, at very great expense, into agricultural labourers or cottagers. The expenditure of large sums by the J.N.F. to create Jewish labourers for private landowners might still be justified on the ground that national interests are thus served, and that the East European immigrants are helped to an existence under tolerable conditions. But it is questionable whether it is the business of the Jewish National Fund to create a Jewish class of agricultural labourers, as the experience of all countries has shown that the hired farm-labourer, who represents the lowest rung of the social ladder, cannot in the long run be kept on the land. We meet in all countries with a tendency on the part of the agricultural working class to migrate to the town or across the sea, owing to their desire to improve their social position. But this question need not be discussed too seriously, as the Jewish urban labourer of Eastern Europe shows little liking to be converted into a rural hired labourer. The few thousand pioneers, who out of enthusiasm for the Holy Land, for their national ideal, and their longing for liberty, provided the material for the first experiments, did not all remain in the country; and we cannot by any means expect that the Jewish proletariat of Eastern Europe will lend itself, to any large extent, to be transformed into a class of hired labourers on the land in Palestine. The Jewish proletariat is, on the whole, not disposed to go in for such a change; his social consciousness is too strong, as has already been manifested in various labour disputes in Palestine. He



WORKMEN'S DWELLING IN MOSCHAW CAHANE.



KINNERETH, NEAR THE SEA OF TIBERIAS.

has also, as a Jew, too powerful an ambition of becoming independent, and will not allow himself to be reduced to the lowest level. It surely cannot be the business of the National Fund to counteract these valuable qualities; it must, on the contrary, do everything to ascertain whether there is not a way by which the Jewish proletariat can obtain independence, especially as his ambition affords the surest guarantee that he will strain all his energies to the utmost.

Such a way is possible in individual cases without creating any special forms of estates. After some years of agricultural work in Palestine, the labourer, even if his savings are small, can become the tenant of a colonist, or of one of the various philanthropic organisations, such as the I.C.A. Furthermore, in America, where even labourers receive high wages, co-operative societies have been formed, with which they can deposit a small portion of their wage, in order to buy land in Palestine. But the first method is possible only to a very limited extent; whilst, as regards the second, it does not apply to the poverty-stricken Jews of Eastern Europe, but to people who are already making a decent living in a free country. However much these methods may contribute to an increase in the Jewish population of Palestine, no effort must be spared that promises to lead to a certain social betterment of the East European settlers.

The proper form seems to exist, in the light both of theoretical consideration and practical experience, in the system of the Workmen's Co-operative Societies.

THE WORKMEN'S CO-OPERATIVE SOCIETIES.

The theoretical considerations are based mainly upon the works of the well-known economist, Dr. Franz Oppenheimer, which cannot, however, be discussed here in detail.* It is sufficient to point out, that according to the views of Dr. Oppenheimer, the co-operative form of settlement is to be regarded as superior, because it combines the advantages of a large estate and a small one, while it eliminates the disadvantages of both. The advantage of the big estate, as compared with the small one, is that a uniform cultivation can be carried on over large areas, which enables an enormous saving of expenses of all kinds, the centralising of the technical management, the use of machinery, etc. The disadvantages of the large estates, which almost everywhere neutralise its advantages, lie in the fact that it works with hired labourers, who naturally have no interest in the preservation of the live stock and machinery, and who do not work with that energy and devotion that are required for agriculture, particularly for cattle breeding. On the other hand, the advantage of the small farm is that the farmer works himself, and hence both he and his family do their utmost for the benefit of cattle and plantation. He manages to pay his way, it is true, mostly only by overwork. But very many disadvantages under which the small farmer had hitherto laboured, in comparison with the

* Particularly "Grossgrundeigentum und soziale Frage" and "Die Siedlungsgenossenschaft."

big farmer, have been counterbalanced through co-operative purchase and sale and the loan of machinery. These co-operative societies of independent farmers, Producers' Co-operative Societies, which we also find in Palestine, are not to be confused with the Productive Co-operative Societies which Oppenheimer proposes. In the case of the latter a given area is under co-operative cultivation; that is, the members of the group produce in common. If a large area is cultivated in this manner, then all the technical advantages of a large estate are thus, according to Oppenheimer, combined with the personal advantages of a small farm, as the production is carried on not by uninterested labourers, but by co-operative societies, whose members work for themselves.

It has already been observed that an agricultural class cannot permanently be kept upon the land, as the tendency to leave the land develops everywhere among that class. In the case of the co-operative cultivation of large estates such a tendency is naturally not to be feared. On the contrary, through the increasing intensification of land cultivation, there is room for more and more hands; instead of a diminution there is an increase of settlers upon a given area. But this holds good only, if speculation with the land is prevented. The land must be common property and the increment of value created by the co-operative society must belong to the general body.

THE CO-OPERATIVE SETTLEMENT IN PALESTINE.

According to Dr. Oppenheimer, a settlement of proletarians in Palestine is practicable only, if the enormous cost which it involves can be covered by means of a loan. But an adequate loan can be raised, as a rule, only for undertakings that can be proved to pay. It is therefore necessary to prove the high profit-yielding capacity of a co-operative settlement in Palestine, that is, of a workmen's co-operative society, augmented by artisans and professional men, settled upon the National Fund land. In accordance with Dr. Oppenheimer's proposals, a workman's co-operative settlement was laid out on a plot of 3,500 dunam at *Merchaviah*, in the fertile Valley of Jezreel. This settlement is to pass through three stages of management:—

In the first stage an agronomist acts as administrator, in order to instruct the members who are still ignorant of farming. The members have a consulting voice, and in wage questions a deciding voice (as the scale of wages is regulated according to the capacity of the labourers). Land and building are provided by the National Fund; the working capital is advanced to the co-operative society. For this purpose a special Co-operative Settlement Fund has been instituted. Any net profit that is realised will be divided between the Co-operative Settlement Fund and the members in a definite proportion.

In the second stage, the members, who have meanwhile acquired the requisite knowledge, take the management of the estate in their own hands, and repay the initial capital out of their profits. Whether the estate is to be managed in common or by sub-letting is decided by

the members, who jointly stand to the J.N.F. in the relationship of tenant of land and premises.

The third stage begins when gradually mechanics of different trades and practitioners of liberal professions establish themselves in the colony, whose presence becomes necessary and profitable owing to the constantly increasing number of agriculturists on account of the growing intensity of cultivation. Of all these settlers, as well as the members themselves, each receive a cottage with a piece of land on hereditary lease for vegetable growing. Thus, an entire colony is gradually formed, its profitability is proved, and the capital for further co-operative settlements can be obtained.

The working of the first co-operative settlement in Palestine was begun in 1911. The J.N.F. bought the land, defrayed the expenses for occupation, amelioration, well, buildings, etc., and let the estate to the co-operative society on a lease. The Co-operative Settlement Fund, which is affiliated to the National Fund and will be described more fully later on, has invested 150,000 francs in the estate, of which 90,000 francs have been spent on live stock, machinery, and implements. It has been found, however, that the working capital, in view of the size and character of the estate, does not suffice. Cattle-raising is to be fostered in order to obtain natural manure, and to make a regular change of crops possible by the growth of fodder. But this requires a great expense for buildings, especially stables. For this reason, and because it takes years in Palestine before the neglected soil is improved to such a degree that it yields respectable harvests, the co-operative settlement in the first two years of its existence worked with a considerable deficit. But the progress of the estate is proved by the increase of raw products during the last few years. Its main object, namely, to train labourers for agriculture in the co-operative spirit, has been achieved completely in a short time, as, already in 1914, the stage of administration was abandoned and the entire management of the estate was handed over to a committee elected by the members. The number of labourers is fifty, in the season even seventy, whilst the number of members of the co-operative society is eighteen. The wage is not the same for all labourers, but is graded according to their capacity, and is always fixed for a year by the members' conference. The share in the net profit (after writing off rent, wages, depreciation) is on the increase. In the case of a one per cent. profit upon the invested capital, it is one-fourth; and it increases in the case of four per cent. to three-fourths. If the profit is more than four per cent., the loan from the Co-operative Settlement Fund is partly liquidated.

Owing to the difficulties of the first years a profit is not likely to be realised until the sixth or seventh year of cultivation. From then it will have to be shown whether the system applied possesses the hoped-for superiority to other systems of administration.

But if it is once made evident that such an estate is a good paying concern, it will not be difficult to obtain capital for the extension of such a method of settlement, and the "credit basis" for the wholesale settlement of Jewish labourers will have been permanently established.

THE CO-OPERATIVE SETTLEMENT FUND.

The workmen of the co-operative settlement have obtained their working capital, as already mentioned, at moderate interest, from the Co-operative Settlement Fund.

This Fund was founded for this purpose by the Ninth Zionist Congress at Hamburg, and affiliated to the National Fund, and its sphere of activity was subsequently extended to all other workmen's co-operative societies that have been or will be formed in Palestine. In the economic life of different countries the most varied forms of workmen's co-operative societies have developed and proved successful. In Italy and Roumania, for example, there are numerous workmen's co-operative tenant societies for the management of large estates and for carrying out improvements for public bodies, which have proved quite excellent. These co-operative societies own a little capital for the purchase of live stock and machinery and for working expenses; the fact that they have to risk money of their own increases their sense of responsibility, develops their capacity of administration, and guarantees their independence as proprietors.

In Palestine, too, as a result of economic conditions, workmen's co-operative societies have been spontaneously formed, in the first place, for the occupation of newly bought territory. These co-operative societies could be assisted by the Fund to convert themselves, after the period of occupation, into tenants of the respective estates.

THE CO-OPERATIVE OCCUPATION SOCIETIES.

In Palestine the "obtaining possession" and initial cultivation of land that has been purchased are, as already mentioned, by no means as simple as in Europe. Owing to the defective land legislation, but still more to the very confused legal notions of the Arab rural population in regard to land rights, it is not quite an easy matter, even after the purchase of a piece of land, to come to a definite understanding with the former cultivators of the land, as well as with the neighbours, as regards the legal position. Such an understanding is arrived at not simply after the land has been bought, but after it has been taken possession of, brought under cultivation, and protected from all illegal intrusions of others. Besides, it is not possible to start the technical working of the estate without a transitional stage. In most cases the land has not been cultivated at all, or only by means of the most primitive native methods. Hence, various preliminary measures have to be taken, such as removing stones, manuring for a long time, setting up an irrigation plant, etc. The practice has now arisen in Palestine for a number of workmen to combine as a co-operative society, and to take over the work of occupation direct from the landowner. These co-operative societies have proved very successful, for example, at Daganiah, Merchaviah, Hulda, Kfar Urieh, Kerkur, etc. On the National Fund estate at Daganiah, by the Sea of Tiberias, such a co-operative society, whose membership has risen to twenty-five, and which at

harvest time employs as many as fifty labourers, has undertaken the further working in return for a fixed wage and a fifty per cent. share of the net profits remaining after covering all expenses, including wages, the three per cent. rent for land and buildings for the J.N.F., and the usual depreciation. This co-operative society works without an agronomist manager, and all the members receive an equal wage. It has so far achieved very good results, and for the last three years has realised a profit. Two small co-operative societies have leased and are cultivating the estates "Gan Schmuel" and "Beer Tobiah," mentioned in the chapter on the Tree Fund. These successful undertakings are an important beginning in the movement to make the labourers independent, and the system could be extended further, if the labourers were enabled by the Co-operative Settlement Fund, just as at Daganian, to continue working on a lease the land they have made arable by their hard toil, and defended with courage. The existence of such Co-operative Occupation Societies signifies already in itself an advancement in colonisation, as they provide the purchaser of land with the security that he will be able to take possession of it. The usual procedure is that every purchaser, whether the National Fund or a private individual, who buys land through the Palestine Land Development Company, is sure that possession of it is taken and is brought under cultivation by the Co-operative Occupation Societies. If the workmen were supplied by the Fund with some means against a joint guarantee, they could undertake to work the estate permanently, that is, become so-called Co-operative Tenant Societies.

As private purchasers of land, in the majority of cases, do not have abundant funds at their disposal, and usually no experience whatever, the existence of co-operative societies that have the necessary stock and working capital, and which could take the purchased land on a lease, should offer relief to the purchasers. Many more people could then buy land in Palestine, and on the other hand, the evil that consists in the private owner, for the sake of cheapness, employing only non-Jewish labourers, would be abolished. The co-operative training to self-responsibility and the consciousness of working for oneself, the guarantee of future permanency instead of the rather unattractive prospect of merely *temporary employment* during the period of occupation, will have an excellent effect upon the spirit of the Jewish workmen, and it is certain that both proprietor and tenants will find that colonisation pays, as has been proved by the example of Daganian.

It has already been mentioned that the National Fund intends handing over its farms at Ben Schamen and Hulda after the period of administration, to co-operative societies of workmen, who could be provided at the expense of the Workmen's Dwellings Fund with cottages and a garden at a cheap rent. This is to be done in every case in which co-operative societies have leased private land for a long period.

The Workmen's Co-operative Societies will also make it possible to take occupation of Jewish landed property beyond the Jordan, which, owing to the insecurity of those regions, has not been cultivated by Jews. for the Jewish watchmen have proved that they possess a brave, heroic

spirit, and can stand up even against armed attacks, so that the roving bands of Bedouins will eventually abandon their attempts as hopeless.

Whatever final form the co-operative farming system, which is still in an experimental stage, ultimately assumes, whether the type of the mere co-operative occupation society, or of the tenant working society, or of the co-operative settlement, or whether all these forms will prove to be permanently capable of existence, at any rate the workmen's co-operative societies are already to-day showing a very promising way of helping the labourer to independence. Only if it be shown that the Jewish proletarian in Palestine can become an *independent* farmer, that he can look forward to great social advancement, will the arduous work of Jewish colonisation in Palestine, in the long run, be provided with self-sacrificing and enthusiastic young men from Eastern Europe, from whose ranks the pioneers of the co-operative system have been drawn.

The Co-operative Settlement Fund has thus very important national and social aims. Even Jews who otherwise hold aloof from the Zionist movement have become convinced of its importance, and have given it considerable donations. It has been constituted as a juridical person, the "Erez Israel" Settlement Company, Limited, but is affiliated to the National Fund and administered by a Council, which, in accordance with a resolution of the Ninth Congress, is to consist half of representatives of the National Fund and half of the workmen.

(C) URBAN INDUSTRIES.

The great bulk of the Jews in Palestine live in towns. According to the most reliable estimates, Jerusalem has 55,000 Jewish inhabitants, Jaffa 15,000, Haifa 20,000, Tiberias and Safed 10,000 each, and Hebron 1,000.

The rapid increase of the immigration of Jews into Palestine is shown by the following figures of the rise of the population:—

In 1867	...	...	...	12,500 Jews.
1881	...	...	...	25,000
1897	...	...	...	50,000
1913	...	...	...	110,000

The immigrants of the pre-Zionistic period were, as previously mentioned, mostly "Chalukah" Jews, who went to the Holy Land to pray and study, and who are so dependent upon the scanty doles from the "Chalukah" organisation that they are partly reduced to beggary. It must be observed that in recent times, owing to the influence of the Zionist idea, many "Chalukah" parents have begun to direct their children's attention to productive occupations, but unfortunately they do not receive the necessary support from the "Chalukah" administration in Europe. The new "Yishub" (generation of settlers), intelligent, active, and mostly young immigrants, businessmen, teachers, artisans, who have gone to the country under the influence of Zionism, live mainly in the colonies, in the rising ports of Jaffa and Haifa, and partly also in Jerusalem.

The new "Yishub" has two important tasks in the sphere of urban colonisation: The building of modern hygienic quarters and the introduction of crafts. These efforts have received powerful support from the institutions of the Zionist Organisation, particularly the Jewish National Fund.

THE CO-OPERATIVE HOUSE-BUILDING SOCIETIES.

The old Palestinian towns, which rapidly grew up in consequence of the influx of Jews, are, like all places in the Orient, cramped and unhealthy, and the Jews especially live there under congested and insanitary conditions. "Born within the narrow confines of the Ghetto, obsessed by a fear of light, space, air, trees, and flowers, which has withered his soul and made his body anæmic, the Jew carries this fear into places in which he is by no means compelled to do so." (Dr. E. W. Tschlenow, "The Jewish National Fund," Moscow, 1905.) Hence the construction of new and healthy Jewish quarters in Palestine was necessary, not only on hygienic and social grounds, but also on political grounds, in order to raise the status and prestige of the Jews in the country and to demonstrate clearly to their neighbours what they are capable of achieving.

The undertaking of the construction of the first quarter of this kind by a private Co-operative House-Building Society (*Achuzath Baith*) was most warmly welcomed by the Zionist Organisation, and there was every reason why, despite many objections on principle, it should, with the help of the necessary loan, make possible the construction of this quarter, namely, "Tel Abib," * near Jaffa.

The building was undertaken by a co-operative society of sixty members with an initial capital of 100,000 francs, which first of all acquired a plot of 150,000 square ells near Jaffa. The Jewish National Fund gave the society a loan, guaranteed by the Anglo-Palestine Company, of 250,000 francs for eighteen years at four per cent. The quarter was speedily built, and it forms a beautiful neighbourhood, with broad avenues of trees. As it possesses a water supply system, drainage, lighting, etc., it expanded very rapidly. At the end of 1912 the area, with the newly added quarter, "Nachlath Benjamin," already comprised 202,000 square ells (about 75,000 square metres), with 94 houses and 800 inhabitants.

"Tel Abib" already extends now as far as the sea, the beach of which is to be furnished with all necessary arrangements for a bathing resort, and it has become the centre of the new Jewish life in Palestine. Its institutions include the Palestine Office, the Anglo-Palestine Bank, and the Herzl "Gymnasium" (High School). The National Fund has agreed in principle to provide a site of the value of 40,000 francs for the erection of a Synagogue. The new hospital is being built upon a National Fund plot, bought for 20,000 francs.

The objection to assistance from the Jewish National Fund, namely, that the increasing ground value, which finds expression in rising rents,

* "Hill of Spring," the Hebrew title of Herzl's romance, "Altneuland."

enriches the private owners of land and houses, had to be set aside this first time, when it was a case of making the building of such a quarter at all possible. It also became manifest that as soon as the way was shown by this achievement, sufficient private capital would be found for such objects; so far 1,500,000 francs have been invested by various undertakings. In case the J.N.F. considers it opportune to support other similar enterprises by loans, the General Meeting of the Fund, in 1914, resolved that this should be done in such a way that the increase in the ground value shall be of benefit to the general community. Thus, a further loan of 150,000 francs was granted to the Co-operative House-Building Society at Haifa upon a hereditary lease or hereditary building title. The building site becomes the property of the National Fund: the houses remain private property. In this harbour town, which has such a splendid future, the Zionist Real Estate Company, "Palästina," has acquired large plots, adjoining the building of the Jewish Technical School, in order to ensure the growth of a Jewish quarter. It is to be expected that after the opening of the Technical School and the attendant influx of teachers, pupils, and business-men of all kinds, the erection of such a quarter will be carried out very quickly. There is no doubt that the example set by "Tel Abib" will soon find emulation in other towns.

INDUSTRY.

The colonisation of Palestine consists of a two-fold task. On the one hand, the agricultural settlement has to be increased, placed upon sound foundations, and extended by the attraction of new colonists; on the other hand, the great masses of Jews, who migrated into Palestine in the pre-Zionistic period and concentrated themselves in the towns, must be initiated into productive labour. It is not merely the excessive devotion to the study of Holy Writ that has made those masses unproductive alms-receivers; the young generation, which would gladly devote itself to work, finds no opportunity of employment owing to the defective industrial development of Palestine and the overcrowding of the commercial life, and hence is obliged for the most part to emigrate. The land is thus deprived of valuable forces—young Jews born and bred in Palestine, who love their home, and possess a knowledge of the conditions of the country.

To study the question of introducing various industries is the task of the Zionist Palestine Industrial Syndicate, which, however, owing to the existing difficulties (customs regulations, lack of trained men, etc.), has so far not been able to carry on any practical activity except to a very small extent. It was, therefore, undoubtedly a happy idea that led Prof. Boris Schatz, in 1906, to found the "*Bezalel*" School of Arts and Crafts.

THE "BEZALEL SCHOOL."

Millions of people in Europe and the Orient are supported by domestic crafts. Palestine, too, offers a favourable soil for their cultivation, because the constantly increasing stream of tourists provides a

large number of customers for the various articles manufactured in the country, whilst the latter enjoy special favour outside Palestine, too. The principal factor in the manufacture of these artistic objects is the training of the workers, whilst the cost of the necessary tools is comparatively small.

The number of experts and trained workmen employed, and the quantity of articles manufactured, have risen rapidly. Workshops have been established for carpet weaving, filigree work, copper and wood work, metal chasing, batik printing, ivory carving, and enamel work. The lace industry, which was introduced into Palestine by Davis Trietsch, and which has the advantage of working with the cheapest material, was originally carried on by the "Bezalel," but it has since been established upon an independent basis by the Women's League for Cultural Work in Palestine.

The school, in which the instruction is given in Hebrew, employed, together with the workshops, 150 persons in 1909, 270 in 1910, 350 in 1912 (besides 400 girls in the lace industry). The value of the goods manufactured was:—About 20,000 francs in 1908; about 90,000 francs in 1910; about 250,000 francs in 1912. The wages of the employees amounted in 1911 to 80,000 francs, and in 1912 to 135,000 francs.

The sale of the goods has been carried on by authorised agencies in some of the large Jewish centres, and permanent exhibitions in various towns have made the products known, thus increasing the demand. Owing to the growing production the school, which was maintained by the "Bezalel" Society, was separated from the workshops.

Realising the great importance of this undertaking for the uplifting and education of the urban Jewish population of Palestine, the J.N.F. acquired two handsomely built houses, on a splendid site, on its own land in Jerusalem, and rented them to the "Bezalel."

It is proposed to transplant the artistic domestic crafts to the country, too, so that the families to be settled may earn their livelihood partly by this work, and partly by cultivating their vegetable field, keeping small cattle, etc. A beginning was made with the erection of five small double-houses for silver filigree workers upon the N.F. estate at Ben Schemen. For this settlement the Jewish National Fund granted the "Bezalel" Society a loan of 27,000 francs, repayable in forty-nine years. Upon the separation of the school from the workshops in 1914, the filigree workers were recalled from Ben Schemen to Jerusalem. The workmen's houses will be extended into a settlement (under the name of "Moshab Cahane") for the labourers of the Herzl Forest, who, after the administrative stage is concluded, will take over the cultivation of the plantations at Ben Schemen.

(D) THE CREDIT PROBLEM.

The conditions of the agricultural credit system in Palestine are very bad. Apart from a State Agrarian Bank, which is practically of no account, there is no institute for agrarian loans or mortgages. The

laws relating to mortgages are, from the European point of view, utterly inadequate, and so is also the system of registering landed property.

The credit problem is thus very difficult to solve. So far as the so-called short-term personal loans for farmers are concerned, there are in Palestine a number of commercial banks. For Jews the most important is the subsidiary establishment of the Jewish Colonial Trust, namely, the *Anglo-Palestine Company*, which has its principal branch in Jaffa and local branches in Jerusalem, Hebron, Haifa, Beirut, Safed and Tiberias. Short term loans are required by the farmer for the financing of his harvest. Besides this commercial form of credit there are two other forms of credit in agriculture: the so-called "improvement credit" for such investments as yield a profit after a number of years, like irrigation, etc., and secondly, land-purchase credit. As is mostly the case in Europe, the purchasers of land have not always enough capital to pay the entire amount in cash, especially as they have to invest in buildings, live stock, etc., and must have a working fund besides. The difference is supplied by accepting a mortgage on the estate.

The Jewish National Fund, which is completely engaged in the collective interests that it pursues, cannot assist by means of a pure land credit, especially as objections on principle may be raised. However much private initiative in Palestine must be supported by the Zionist Organisation, the help of the Jewish National Fund in particular ought not to be invoked by the private owner of land (who is also the private appropriator of ground rents) as there is no guarantee to the Fund that he will also employ Jewish labourers.

On the other hand, in the beginning of its activity, when it was necessary to overcome the deadlock in Palestine, the Jewish National Fund provided assistance at least with respect to credit for investments. As the *Anglo-Palestine Company*, being a commercial bank, cannot give long term loans, not even for improvements and plantations, which are usually repaid in ten years, the Jewish National Fund, in 1910, advanced it a loan of 240,000 francs, which was to be used for loans to agricultural co-operative credit societies and paid back at the latest in ten years, under the guarantee of the *Anglo-Palestine Company*.

These agricultural co-operative credit societies with joint liability have been established among the colonists by the *Anglo-Palestine Company* and have proved most successful. The joint liability increases the credit of the individual colonist, as the local co-operative society is able to make thorough inquiry into his position and also to control the proper use of the loan raised; hence the bank has not sustained any loss through these co-operative societies. At the end of 1912 there were forty-five societies with 1,833 members, enjoying a credit of about 500,000 francs.

The second case of a loan given for a long period by the National Fund concerns not rural but urban colonisation, namely, the building of "Tel Abib."

In order to provide agrarian loans for a long period a Jewish

Mortgage Bank is to be established, but the proper time for this will not come until the requisite reform of the Turkish land laws has been carried out. Whether and under what conditions the National Fund should participate in such a foundation cannot now be profitably discussed.

It has already been mentioned that the National Fund has also given agrarian loans (for land purchase) where it is a case of social improvement, e.g., labourers' settlements. Thus, it has advanced 20,000 francs to the settlement of En Ganin, and 30,000 francs to that of Nachalath Jehuda.

(E) THE CULTURAL PROBLEM.

Jewish colonisation has not only a social and economic aim, but also a national cultural one. Even a purely agricultural colonisation based upon Jewish labour would not escape the danger of being Arabised in the matter of language, and thus of being denationalised, if the settlements were merely enclaves of Jews speaking Yiddish, Russian, Polish, Roumanian, Persian, and so forth, in the midst of an Arabic environment. But its importance for the whole world of Jewry and the future of the Jewish nation would be worthless, if it consisted merely of colonies that had been Arabised nationally and linguistically. Palestine would then become merely another land of the diaspora, of which the Jewish inhabitants had assimilated a foreign culture, although in this case it would be a Jewish community engaged in agriculture as distinguished from the generality of communities.

But underlying the Jewish colonisation of Palestine there is a great ideal which demands not merely the establishment of a sound agricultural basis, but the revival of Jewish national life, so that the young generation may grow up in a purely Jewish atmosphere, and so that the Jewish people may thrive again in the land of its forefathers, with its own spiritual ideals and intellectual strivings.

A happy combination of circumstances led to the success of the modern Hebrew movement in Palestine. Hebrew became the conversational medium of the old generation, and the mother tongue and the medium of instruction of the new. A number of Hebrew schools arose in all parts of the country, supplemented by teachers' training institutes. The Hebrew press began to flourish, and comprises several excellent technical journals, e.g., one for teachers, *Hachinuch*, another for farmers, *Hachaklai*, two labour papers, *Hapel Hazair*, *Hoachduth*, etc. Publishing houses for the issuing of Hebrew books were also established. Even those schools that were established in a previous period by the great Jewish philanthropic organisations, and in which European languages—English, French, or German—were used as the medium of instruction, Hebrew made its victorious entry; and when the Council of the projected Jewish Technical School at Haifa refused to accord Hebrew an adequate place in the curriculum, there burst forth from the Jewish population of Palestine a spontaneous and passionate movement of protest, which developed into a regular lan-

guage conflict. This movement, which was interrupted by the outbreak of the War, is a sign that the young generation of Palestine feels Hebrew most intensely.

How intimately connected cultural activity is with economic is seen from the fact that the success of the Hebrew schools even induced Jews who did not live in the country, especially in Russia, to send their children there. The result was not merely an increase of young immigrants, but, owing to the associations that were thus contracted between Palestine and the students' families at home, the interest of the latter in colonisation began to grow, and this led to a further large influx of new settlers.

The Jewish National Fund has, within the scope of its programme, assisted the national educational institutions mainly by providing a building site. It has enabled the Herzl "Gymnasium" at Tel-Abib, near Jaffa, to erect a splendid modern school building, which forms the crowning feature of the local Herzl Street, by presenting it with a site of the value of 30,000 francs. The building costs 200,000 francs, and its donor, Mr. Jacob Moser, of Bradford, made it over to the Jewish National Fund, so that the school is the tenant of the Fund.

This "Gymnasium" is the first higher grade school of a European kind in Palestine. Those who have obtained its leaving certificate have been allowed to matriculate as students at several European universities. The existence of this school enables many middle-class families settled in Palestine, whose children were formerly unable to receive proper advanced education in the country, to remain there; on the other hand, there has been a large influx of pupils, whose parents are still in Europe.

The teachers of the school have exactly the same qualifications as those of high schools in Europe, and the instruction is up-to-date in every respect. Religion is not taught, as this is regarded as an affair of the parental home; but a thorough grounding in the Hebrew Scripture is given. In the last session before the War the school was attended by 654 pupils.

As the National Fund is absolutely impartial in religious questions, it has promised a building site worth 45,000 francs for forty-nine years for the orthodox "Gymnasium," known as the *Tachkemoni School*.

The *Jewish Technical Institute*, which is being built at great cost at Haifa, has received from the Jewish National Fund a permanent loan of £4,000 for the purchase of the site.

At the last Zionist Congress, held in 1913, in Vienna, the establishment of a *Hebrew University in Jerusalem* was decided upon. This foundation is not only to place the coping-stone upon the educational system in Palestine, but is to become an intellectual centre for the Jews of the whole world, a place in which Jewish research and learning is to demonstrate that they can vie with the intellectual achievements of all other nations.

The Jewish National Fund has advanced 50,000 francs towards the purchase of the site for the University. The Committee of the University purposes making over the site to the National Fund.

It is also proposed to provide a site for the *Hygienic Institute*, which is to be built in Palestine. Jewish doctors have already done a great deal of good work at the existing Jewish Health Office, especially for the suppression of malaria and trachoma. A large organisation of Jewish doctors in Europe and America has undertaken to raise the means for the establishing of an independent Jewish Hygienic Institute.

To the category of aid for cultural objects also belongs, to a certain measure, that given by the National Fund to the "Bezalel" (already mentioned above), for this is primarily a school devoted to the development of skill in various arts and crafts. Great Jewish artists, such as Lilien and Hirszenberg, have taught in the "Bezalel" and received and imparted inspiration; and it may be said that the advent of a new Hebrew style of art has become evident.

The nucleus of a *Jewish National Museum* has also been created on the premises of the "Bezalel." It consists of three departments: Art and artistic crafts, antiquities, and natural science. The last department, under the direction of Mr. Aharoni, has already become famous; and mention may also be made of the valuable collection of coins. The National Museum has found a worthy home in the handsome buildings erected for the "Bezalel" by the National Fund.

THE ACHIEVEMENTS OF THE NATIONAL FUND.

If we sum up what the Jewish National Fund has accomplished since it began systematic practical work in Palestine (in the middle of 1908) until the outbreak of the War, that is, just about six years, with its relatively small funds—its capital at the end of 1914 amounted to about £200,000—we find that the result is satisfactory. It has increased its material investments to the utmost possible limit, and the results achieved are particularly good.

INVESTMENTS.

Since the National Fund undertook practical work in Palestine, it has invested an annually increasing portion of its capital in the country. The amount invested has been as follows:—

In 1907,	£8,000	...	About 12.5%	of the capital.
1908,	20,000	...	" 33%	"
1909,	40,000	...	" 44.5%	"
1910,	74,000	...	" 63%	"
1911,	89,000	...	" 65%	"
1912,	112,300	...	" 70%	"
1913,	132,600	...	" 70%	"
1914,	145,000	...	" 70%	"

As the Jewish National Fund is bound by its statutes to reserve 25 per cent. of its capital intact, only 75 per cent. remains free for investment in Palestine. As the above figures show, until the outbreak of the war, the J.N.F. had actually invested almost all that was available for this purpose. True, a portion of these investments consists of

loans that will be repaid, but as the rate of repayment is very slow, from ten to eighteen years, these loans, too, may be regarded as fixed investments.

As the National Fund has really only just begun its practical work, it may confidently be expected that its revenue will increase in proportion to the spreading of a knowledge of its work among all circles of the Jewish public.

THE RESULTS.

Considering the stupendous task that the colonisation of Palestine by Jews represents, we certainly cannot expect any wonders from six years' work and an expenditure of just over £140,000. It is all the more astonishing what a radical change in the conditions of the country has been brought about by this work. In these six years the whole work of colonisation has been advanced from the state of stagnation to one of vigorous pulsating life. Palestine of to-day can no longer be compared with that of 1908. There was then indolence, inertia, and the emigration of able men; to-day there is everywhere energetic work, the influx of young and hopeful elements (workmen and intellectuals, doctors and teachers, agronomists, engineers, and students); new social institutions, such as the Workmen's Co-operative Societies, are founded, private colonising work increases, and a manifold intellectual activity prevails throughout. This complete change of the physiognomy of Jewish Palestine is naturally not due exclusively to the direct efforts of the Zionist Institutions, particularly of the Jewish National Fund, but the national spirit animating these institutions has undoubtedly had a fructifying and stimulating effect.

It can therefore be safely asserted that the work so far done by the Jewish National Fund, although it may not appear very extensive from the point of view of quantity, is of uncommon value as regards quality. It has not only wrought a complete change of mental attitude both in Palestine and among the Jews in the Diaspora, who, after learning what has been achieved, have become more favourably disposed towards the colonisation; but it has also completely overcome the initial great difficulties that stood in the way of the further systematic colonising activity, which alone can constitute the aim of Zionism. The suitable institutions have been created for all undertakings and are directed in the proper spirit, so that all they need for the continuance and extension of their work is to be rightly developed and equipped with additional funds.

The lines along which the systematic colonisation is to be carried on have been carefully laid down; but the rate at which the work will be accomplished will depend upon the zeal and self-sacrifice of the Jewish people, in whose interest it is that the work should be expedited. In order to stimulate this self-sacrifice and attain everything possible for the great object, the Jewish National Fund has organised a comprehensive scheme of propaganda and an elaborate apparatus for the collection of donations, which will be briefly described in the following pages.

PART IV.

ORGANISATION AND PROPAGANDA.

The Jewish National Fund has an elaborately organised apparatus for purposes of administration propaganda, and the collection of contributions. It has a host of local collectors in all parts of the world, who are under the control of the Commission or Branch Office of their country, whilst all these Branch Offices are governed by the Board of Directors and its Executive at the Head Office, which administers the funds and directs the propaganda. Its business is also to work out plans for the disbursing of the funds, to draw up schemes of work in Palestine, and to administer the estates in that country. The executive officials of the Jewish National Fund have thus a multitude of important and varied tasks to perform.

ORGANISATION.

The Jewish National Fund has been organised as a company of limited liability and without share capital. This form of constitution was chosen in order to render possible a permanent control by elected representatives of the people. This method of control is carried out by selecting members of the Company only from the Zionist Actions Committee, which is elected by the Zionist Congress, consisting of delegates who have been returned on the basis of an equal suffrage. The general meeting of the Jewish National Fund elects the directors. The ultimate control is exercised by the Central Executive (Inner Actions Committee) which appoints two Governors.

COLLECTION OF CONTRIBUTIONS.

The Head Office of the Jewish National Fund is under the control of the Chairman of the Board of Directors. It has established in every country a local Collecting Agency, which, again, has appointed a number of district and town Commissioners. The contributions received are acknowledged each week in the official organ of the respective Collecting Agency.

As the Commission for each country has under it District Committees, which, again, appoint local commissioners and representatives, the Jewish National Fund has at its service a host of about 4,000 representatives, who are supported in many cases by Local Committees. It is natural that the organisation of collections, in view of the gigantic nature of the work and the fact that almost all the workers are voluntary, should be still in a preliminary stage, and that constant efforts

are being made to develop it. An important medium for this purpose is propaganda, by means of which even larger circles of the Jewish people are made acquainted with the aims and enterprises of the Jewish National Fund, and a constantly growing accession of collectors and donors is secured.

PROPAGANDA.

The propaganda is carried on both orally and by means of literature. Oral propaganda is conducted by means of lecturing tours, occasional speeches, regular conferences of small circles, etc. Recently lectures illustrated by limelight views of Palestine have proved very successful. The general propaganda carried on energetically and uninterruptedly by the Zionist Organisation and its Federations naturally assists the cause of the Jewish National Fund.

Propaganda by means of literature is conducted through the Zionist newspapers and periodicals which appear in all countries. Special propaganda is also carried on direct by the Head Office by means of pamphlets and leaflets, generally issued on the occasion of Jewish festivals.

The following leaflets have been widely circulated:—

- (1) "The Jewish National Fund: Its Aims and Achievements."
- (2) "To Jewish Women."

In addition to these publications of a general nature others dealing with particular branches of work in Palestine are also issued, e.g. :—

- (1) "The Yemenite Jews," by J. Feldman (in five languages).
- (2) "Zionist Work in Palestine," by Israel Cohen.
- (3) "Merchavia: A Co-operative Settlement in Palestine," by Dr. Franz Oppenheimer.

The Jewish National Fund has also begun to issue, under the general title of the *Jewish National Fund Library*, a series of books written by leading authorities, with scientific accuracy but in a popular style, on general questions of principle that will determine the course of development of the colonisation. Of these there has so far appeared J. Oettinger's "Methods of Jewish colonisation in Palestine."

The Jewish National Fund also issues smaller pamphlets dealing with individual questions of principle and undertakings, e.g. :—

- (1) Prof. Franz Oppenheimer's "Collective and Private Ownership of Land."
- (2) "Co-operative Colonisation in Palestine."
- (3) "The Herzl Forest" (Tree Fund).
- (4) "Bequests and Insurance Policies in favour of the Jewish National Fund."
- (5) "Workmen's Dwellings in Palestine."

The Jewish National Fund issues from time to time a publication of its own, "Erez Israel," which, before the War, appeared in Hebrew, and the last number of which was published in May 1917, as well as Reports of the Zionist Congresses. In addition to the publications of the Head Office, the Collecting Agencies in the various countries have also published a great deal of material for local circulation.

METHODS OF COLLECTION.

The machinery for collection has become quite elaborate in the course of time, and comprises a variety of methods. These may be divided into three main groups :—

- (A) Methods for general donations.
- (B) Special forms of donations (insurances, bequests, endowments.
- (C) Donations for special purposes.

(A) GENERAL DONATIONS.

The greatest portion of the donations is received in the form of contributions given simply "for the Jewish National Fund." Such donations are given mostly on the occasion of joyous celebrations, anniversaries, and even on days of mourning.

For some years the attempt has been made to introduce the so-called system of *self-taxation*, which has been adopted particularly by organised Zionists. By this method a fixed amount is contributed every month, and as a rule groups of ten persons are formed for the regular collection of the money. But the system of self-taxation has not been adopted very widely, and will gradually be replaced by insurances in favour of the Jewish National Fund.

In small towns of Eastern Europe, where the population is so poor that the individual donor often cannot sacrifice more than a penny or two, the collection is carried out by means of Collecting Sheets.

A far more successful medium of collection consists of the collecting boxes of the J.N.F. Although the distribution, regular clearing and registration of these boxes involve considerable labour and expense, it may be assumed, especially in view of what other organisations are able to achieve by this medium (the "Chalukah" raises hundreds of thousands of pounds solely by boxes), that an extension of this system will yield very fruitful results. The Collecting Agencies have only now begun to extend the system.

The Golden Book of the National Fund.—In order to give a special impetus to the activity of Zionists and to bestow a mark of honour upon supporters of the work in Palestine, a "Golden Book" has been instituted. Whoever contributes the amount of £10 or 50 dollars in one sum or within two years, can have his name inscribed in the book; or,

if he wishes it, can have the name inscribed of anybody to whom he desires to show honour. The first volume of the Golden Book—containing 5,000 entries, which fill the book—is very artistically designed. The second volume has been executed by the “Bezalel” School of Arts and Crafts. The cover is a wonderful work of art. A certificate is issued for each inscription in the Book.

Book of Memorial.—The object of this Book of Memorial is, like that of the Golden Book, to contain the names of Jews who have rendered distinguished services to the cause of the Jewish National Fund or to the Jewish people, but it does not form a source of donations. The following services are regarded as justifying an inscription in the Book of Memorial :—

- (a) A heroic death for the honour of the Jewish people and its possessions in Palestine (e.g., the death of victims of hostile attacks in the colonies).
- (b) Constant and successful activity on behalf of the interest of the Jewish National Fund.
- (c) The bequeathing of a legacy which is considerable in relation to the material position of the testator.

The inscription is decided upon by the unanimous resolution of a General Meeting of the Jewish National Fund. The objection of any individual member is disregarded, if the General Meeting does not consider it sufficiently well founded.

Printed Matter.—The Jewish National Fund issues Telegram forms as substitutes for wires on joyous or sorrowful occasions.

A particularly popular medium of collection consists of the artistically designed Jewish National Fund stamps. They are printed in various styles and are sold at a very cheap rate (a farthing or a halfpenny each). The design on some stamps represents a Palestinian landscape, whilst others bear the portrait of distinguished leaders, such as Herzl, Nordau, Wolffsohn, and Shapira and others. Until now there have been issued the Zion stamp (25 millions), Herzl stamp (5 millions), Nordau I. (1 million), Nordau II. ($\frac{1}{2}$ million), Palestine stamp (2 millions), Palestine landscape (2 millions), Jerusalem stamp (1 million), Wolffsohn stamp (1 million), Hess, Moses Montefiore, R. Mohilever, Pinsker, Shapira stamps.

Various materials.—The Jewish National Fund also collects various materials, such as tin-foil, which it sells; and it has a Postage Stamp Department of its own, which collects stamps and sells them for the benefit of the Fund.

(B) SPECIAL FORMS OF CONTRIBUTIONS.

Bequests to the Jewish National Fund.—The first bequest for the benefit of the Jewish National Fund was made in 1908 by Madame Ziva Wodonoswa, of Petrograd, who in her will made a gift of £500.

This example has been followed by many persons, and owing to the growing practice of making bequests for the benefit of the Jewish National Fund, the Head Office has issued a special pamphlet on the subject, giving the legal regulations of various countries in accordance with which such bequests must be drawn up in order to have legal validity. The pamphlet also contains full particulars about *insurance policies* taken out in favour of the Jewish National Fund, a measure that was advocated before the War and which promises a handsome result.

Endowments.—It is natural that as soon as the great national and social aims of the Jewish National Fund attracted the attention of large circles, wealthy Jews instituted generous endowments for the benefit of the National Fund, especially for specific objects. In most cases the stipulation was made that the interest, or part thereof, should be enjoyed by the donor for the rest of his life. Such endowments are those of Madame Rebecca Isakovna Klur (Russia), amounting to £1,500; Anonymous, £2,700 in stocks; and the Baruch Cahane Endowment of £5,200 for the establishment of a Cahane Settlement. A few other endowments which were presented specially for workmen's houses are mentioned elsewhere.

(C) DONATIONS FOR SPECIAL PURPOSES.

Whilst the general methods of contributions provide the money for the general work of the Jewish National Fund, it has been found necessary to institute separate funds for a few particularly important spheres of work of the Jewish National Fund; and even many Jews who have otherwise shown no sympathy with the Jewish national movement or have actually opposed it, have manifested their interest in giving their support to these objects. This applies particularly to the *Workmen's Dwellings* and the *Co-operative Settlement Fund*. The institution of these separate funds has thus yielded very good results.

Separate donations are also collected for the *Land Fund* and the *Plantation of Trees*.

The Land Fund.—The object of the Land Fund is to enable every Jew to contribute to the acquisition of one dunam (1-11th hectare) of land in Palestine. The amount to be paid for this is £2 or 10 dollars.

The Tree Fund.—Any person who contributes 6s., or 1½ dollars, can have a tree planted in Palestine either in his own name or in any other name that he desires. The donor of five trees or more receives an artistically designed diploma. One hundred trees form a garden, and one thousand a grove. Occasionally donations are made for entire gardens or groves.

The Tree Fund is one of the most popular institutions of the J.N.F. The Tree Fund has been registered, it is true, as a separate "Society," but it forms a branch of the J.N.F.

Measures have been taken to keep an exact record of the trees planted, so that in the near future it will be possible actually to point to a particular tree for every one that has been contributed.

Workmen's Dwellings Fund.—Thanks to the excellent social purpose of this Fund, the collections for it have proved very popular, especially in Bnei Brith organisations, religious congregations, etc. Many societies, and even individuals, have contributed groups of houses at £40 each. The gifts of single houses are quite numerous, and the small collections for the purpose have also been satisfactory.

A few large endowments have also been made for the benefit of workmen's dwellings. These are as follows:—

David and Fanny Wolffsohn Fund	...	...	£1,600
Halperin Endowment	...	...	1,250
Jewish Colonisation Society, Vienna	...	...	400

Apart from these, the Workmen's Dwellings Fund, at the end of 1914, had a capital of £15,430, made up out of miscellaneous collections. The Wolffsohn Fund will also receive an additional sum of £1,600 from the bequest of David Wolffsohn, who rendered inestimable services to the Zionist Organisation as its President for six years, and who died in September, 1914.

Co-operative Settlement Fund.—The object underlying this Fund has also found great favour in all circles of Jewry. The Fund is based upon subscription shares of £25 and profit certificates of £4. Only the holders of share subscriptions have votes, whilst the Jewish National Fund acts as Trustee for the holders of profit certificates. Smaller donations less than £4 go direct to the National Fund for the objects of the Co-operative Settlement Fund. As the money of the Co-operative Fund is only lent to Workmen's Co-operative Societies, it is expected to yield a moderate interest.

ANNIVERSARY ENDOWMENTS.

In the first months of the war the idea arose in various countries to found "Heroes Graves" which should, one day, proclaim to future generations the fame of those who have fallen for the Fatherland. It was intended that these groves should at the same time adorn the landscape, make it fruitful and enrich the economic resources of the country. The advantages have certainly contributed to enhancing the popularity of the plan and to furthering its realisation.

These advantages, and a number of others besides, hold good in a much higher degree for the plan of afforestation of Palestine, the execution of which was begun some years ago on a small scale through the establishment of the "Tree Fund," but for the accomplishment of which a considerably increased amount of energy and capital is necessary.

As the Jewish Land was for centuries a prey to devastation and neglect, it still lacks entirely the blessing of shade-giving forests, which are so urgently necessary especially for the suppression of the fever breeding-spots created by the marshes and morasses. How fine it would be if, within a reasonable period, numerous olive-trees covered the stony tracts and provided material for an industry, if avenues of

fruit-trees stretched from village to village and the rapidly growing eucalyptus supplied the wood of the cases for the export of the country's products in sufficient quantity.

It must also not be forgotten that these plantations afford the Jewish townsman, who would like to devote himself to a farmer's calling in Palestine, a splendid opportunity of carrying out the transition to life upon the land. The nurseries and the slowly rising woods of the National Fund have already rendered access to agriculture possible for hundreds of Jewish labourers, who were either eager to learn or already trained, and thus furnished the prospect of a livelihood, which, if modest, is never the less satisfying. But from the point of view of the practical demands of a comprehensive scheme of Jewish colonisation the extent of the forest-plantations is so far quite inadequate, and the principal reason consists in the deficient furtherance of the tree-fund in many countries.

Just as the war in general aroused in every Zionist the urgent wish, that the pace of our national settlement work might be accelerated and the efforts multiplied, so that not long after the conclusion of peace a considerable number of new Jewish villages might arise in Palestine, so thus reached us also during this period from the ranks of our fellow workers the suggestion to facilitate the raising of the Capital requisite for the important task of re-afforestation by the creation of a "CAPITALISED Anniversary Fund." A single donation of £20 or 100 dollars should place at the disposal of the Directors of the Tree Fund the foundation capital for planting and cultivating one tree every year, for seventy years altogether, in the name of the person to be chosen by the donor. Such a foundation confers honour upon the departed and this proposal arose doubtless from the traditional Jewish sense of piety, although the war which has torn out of our midst so many vigorous lives devoted to our ideal may have prompted the thought.

The Directorate of the J.N.F., after mature consideration, has sanctioned the "Anniversary (Jahrzeit) Endowment." To-day we are already able to record quite a number of such anniversary foundations, and we are certain that the idea will be adopted in every country. For the author of this idea rightly wrote: "Jewish piety, the Jewish family sense, the wish of the Jew to perpetuate his name and his life's work beyond the grave through endowments for the general welfare, these qualities will prove of considerable service to the anniversary Endowment. What Zionist and friend of Palestine will not be gladdened by the thought that, in combination with his name, hundreds of years after his departure, fruitful work will be done in the land of Israel. Many a Zionist, with a view of this possibility will include a corresponding legacy in his will, or express the wish that his relatives might found such an endowment... May the memory of the dead, whom our Jewish people has to mourn upon all battlefields become a real blessing, in that we, in our remembrance of them, carry out and strengthen our settlement work in the land of the Jewish future.

What worthier monument could be erected to the memory of those fallen than this national monument upon Jewish soil, to which a new memorial stone should be added each year, until one day, from the original saplings of the nursery a great forest, perhaps even many forests, will have grown, which symbolise in themselves the accomplishments of a century of labour of the Jewish people."

The Anniversary Endowments are entered in a Register of the Head Office (name and death-day of the person registered and name of the donor). Then every year, in accordance with the register, on the day of the anniversary, the plantation of one or of several trees (the endowment need not be limited, of course, to the unit of £20) will be published, in the name of the departed one in the local periodical for acknowledging contributions to the Jewish National Fund. Payments by instalments, however, are not accepted, because the administration of the endowments would thereby become unpleasantly complicated.

The donor or the heirs of the departed receive an artistically designed memorial card, a "Mizrach." This Mizrach was designed by the well-known artist, Wilhelm Wachtel, of Lemberg, and constitutes, perhaps, the finest work of art hitherto published by the National Fund. Mr. Wachtel has successfully produced a modern artistic work, rich in colouring, which at the same time, contains the motive of the traditional Mizrach intended for recording the anniversaries. Every one should be glad to admit this genuine Jewish decoration into his house.

May our ardent fellow workers contribute their utmost to ensure that the Anniversary Endowment shall bring considerable gain to our national treasure and our work of settlement.

PEACE CHEQUES.

The whole world wishes for peace, and who could more joyfully greet the day when, after the greatest war of the nations, the weapons will rest, than we Jews, to whom peace has of old appeared the highest treasure of humanity.

This is not the place to speak of the serious wounds that this war has particularly dealt the Jewish people, the healing of which will require ample time.

But from the first day of the war our people have timidly asked the question "What effect will this period have upon the development of our settlement in Erez Israel, upon the fulfilment of our final hopes? Will the war bring us nearer to Zion, and will Palestine soon rightly be called Erez Israel, the land of Israel?"

We do not yet know how the coming peace will be constituted, in how far it will make possible the realisation of our hopes and wishes. But every friend of Palestine must to-day be penetrated by the conviction that we have to raise very considerable capital, much larger funds than those with which we had previously to reckon, if the Jewish National Fund, as the most important factor of our national work of settle-

ment, is after the conclusion of peace to be in a position to answer to the expectations of the Jewish masses and to cope with the requirements of a comprehensive work of colonization.

It should not be necessary to-day any more to tell our fellow-Jews that they must bring great—very great sacrifices in the interest of our cause. Most will recognise this, without any further ado, as their sacred duty.

And really, whoever will be fortunate to escape with his life from this sanguinary struggle, and to pursue his existence in comparative favourable circumstances, he must and will, just as he pays his tribute as citizen, do his duty also as national Jew and Zionist. Only on this pressupposition will it be possible to secure an early and great extension of our settlement, and to bring about a settlement of Jewish labourers on a large scale.

May our Zionist workers be mindful of their national duties when our Peace Cheques come to them shortly, and they are set the task of obtaining by their means from all circles accessible to us large sums that are necessary for the realization of our programme of work.

Every Jew who has the fate of his people at heart, and who shows interest in our Palestinian work, should be called upon to promise, by way of Commemoration of the conclusion of peace, a donation to the Jewish National treasure which, after the termination of the war, shall be paid upon production of the Peace Cheques.

No Zionist should hold aloof from this movement. But many other Jews too, when they are enlightened about the aspirations of the J.N.F., will not hesitate to further our undertakings.

More than a year ago a suggestion was published in Austria, calling upon the relatives of Jews fighting at the front to make a promise to contribute a certain donation to the J.N.F. in the event of the fortunate of their dear ones. The promissory forms issued by the Vienna Office of the N.F., on the basis of this suggestion, have so far realized over £1,200. There is no doubt, however, that, this movement can yield very successful results if all our friends co-operated. The artistically executed Peace Cheques, which after being cashed should remain with the donors as a memorial of this historic period, will presumably help to popularise the fundamental idea of the promise as enlarged by the Cheques.

As the illustration of the Peace Cheque shows, a rubric is provided for recording a contribution to the "Land Donations" of the "Pioneer Contribution." There is surely no need now to show how indispensably necessary it is, that side by side with the acquisition of Land for the Jewish Settlement, means should be provided for helping our Labourers' Co-operative Societies to carry out their most important task, the opening up of New Land.

And so we hope that our numerous friends, the Army of our fellow workers and collectors, will do everything, by means of the Peace

Cheques, in order to provide the Jewish people after the conclusion of the war with the material foundation for peaceful cultural work in the land of the Jewish future.

NACHLAH DONATIONS.

The Directorate of the J.N.F. has recently launched a new idea for raising large funds for the realisation of its colonisation plans after the conclusion of peace.

For this purpose a new type of donation, called "Nachlah," and consisting of £200, has been established which represents the average cost of the plot of land of a settlers' family.

The Belgian Zionist Federation, which recently held a Conference, unanimously adopted the following resolutions in connection with the aforementioned step of the J.N.F. :

"The Conference of the Belgian Zionist Federation held on April 29th at Scheveningen, after hearing the address by Mr. J. Oettinger upon "Jewish National Colonisation in Palestine," endorses his appeal to prepare at an early date the realization of a comprehensive plan of National Colonization upon the historic soil of the Jewish people in Palestine. The Conference considers it to be one of the most important present day Zionist tasks to provide the Jewish National Fund, the organ of the Zionist Movement created for this purpose, with the requisite large funds for extensive purchases of land.

The Conference resolves to form a "Nachlah Committee" of the Belgian Zionist Federation for the purpose of raising considerable sums for the purchase of land through the Jewish National Fund."

In various countries such Committees are at present being formed.

STATISTICS.

The Jewish National Fund was formally established in December, 1901. Its revenue was comparatively good at first, as long as the enthusiasm aroused by its establishment continued. Then came the period of development, in which the widely ramified organisation was created, with the elaborate apparatus for obtaining donations. Thus, in the years 1903-1905 the revenue remained at about the same level, but for a short time it declined owing to the effects of the pogroms in Russia, as the subscriptions for the victims of these massacres took precedence of all other collections. About the year 1907 these after-effects were overcome, and, besides, the organisation of the Jewish National Fund was complete, so that from this year the income of the Fund again assumed an upward tendency. When, in 1908, the practical work in Palestine was begun, a considerable increase took place in the contributions, the rise from 1908 to 1909 being not less than 47 per cent. In the year 1909, for the first time, 500,000 francs was received. The subsequent increase has not taken place at the same rate, but still it has continued, so that in the year 1913 double the

amount of 1908 was realised, namely, 1,000,000 francs. This was the last peace year. The beginning of August, 1914, saw the outbreak of the world war, and the consequence was that the income of the Jewish National Fund had decreased in many countries which formerly provided the greater proportion.

It is, at any rate, an indication of the strength of the J.N.F. that its revenue in the second half of 1914 amounted to £11,450 and for the whole of the year 1914 to £29,780, whilst its revenue in the year 1915 was £25,000, in 1916 £37,500, and in the first eight months of 1917 over £52,000, as shown by the following table:—

1st JANUARY—31st AUGUST 1917.

COUNTRY	AMOUNT	
	Fcs.	CTS.
Russia	531408	53
North America	214332	37
Holland	18370	82
England	15250	90
Canada	14898	27
Argentine	9828	55
South Africa	8934	23
South Slavonic Countries	7980	15
Switzerland	5893	93
Greece	5025	17
East Asia	4281	48
France	3127	33
Sweden	2411	05
Egypt	2267	95
Denmark	1929	30
Belgium	1529	23
Australia	1373	01
Italy	688	21
Other Countries	453315	61
	<hr/>	<hr/>
	1302846	11

Statistical Table of National Fund

Countries	Total		General Donation		Land Donations		Self Taxation		Collecting Boxes	
United States	265005	85	152902	67	4712	46	1045	09	52085	90
Russia	80332	16	79125	00						
Holland	35478	28	16704	66	434	16	690	55	5146	48
Argentine	22526	23	20576	51					923	73
England	20510	00	4929	84	50	37			4613	71
Roumania	18787	16	2279	90	751	12			1172	89
South Africa	14816	72	5535	67					4747	94
Canada	10169	54	3778	07	1351	64			671	11
South Slavonic Countries	7227	94	1527	63	2311	48	111	61	1270	17
Switzerland	7207	18	2306	92					3005	60
Scandinavia	4826	44	1273	57	700	47			1097	80
Greece	4356	71	1653	85					1288	30
Belgium	4110	23	2859	63	49	38			255	96
Egypt	3341	46	838	26	49	39			492	17
France with Tunis	2955	70	1958	55	200	00			499	64
The Far East	2531	53	1524	12						
Australia	1892	34	185	11					610	85
Italy	1297	01	326	47					386	50
Portugal	925	93	679	01					246	92
Brazil	618	04	435	50						
New Zealand	516	71	516	71						
Other Countries	412123	70	47332	01	132264	63	3843	39	57801	86
	Frs.	cts.	Frs. *	cts.	Frs.	cts.	Frs.	cts.	Frs.	cts.
	921556	56	359249	66	142875	10	5690	64	136147	53

* Co-operative Fund frs. 3605.30;

Emergency Works frs. 45520.55

** Anniversary Endowments frs. 5513.20

Donations collected during the Year 1916.

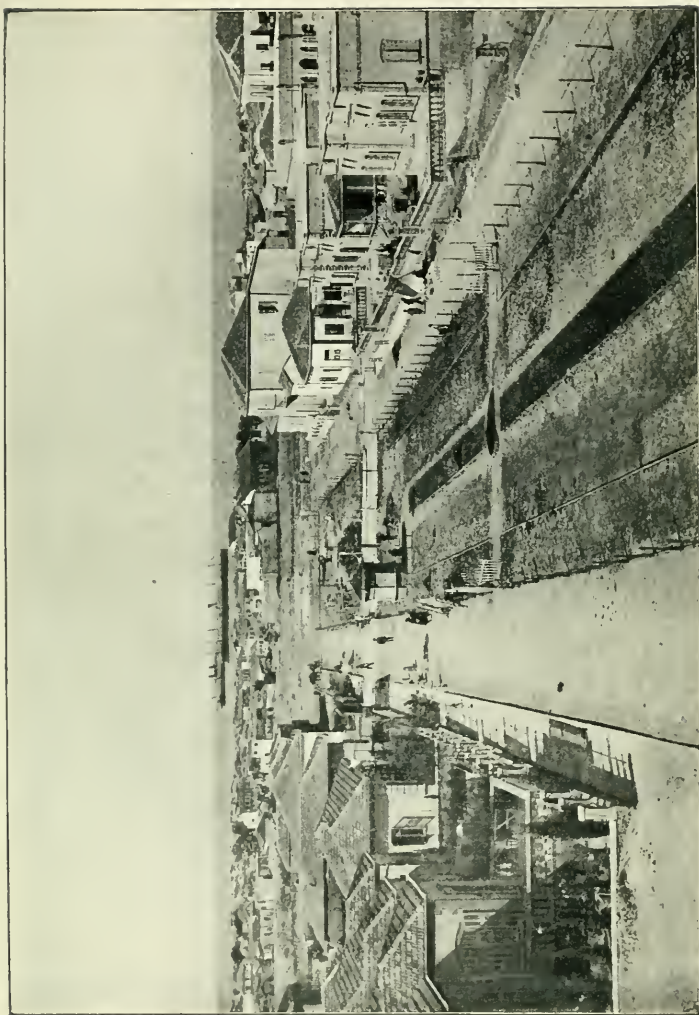
Golden Book		N.E. Telegram		N.F. Stamps		Tree Donations*		Workmen's Dwellings		D. & F. Wolffsohn Fund	
20717	44	53	02	16390	20	16286	28	812	79		
317	28			808	45	81	43				
3014	91	88	13	677	63	5745	44	2067	90	908	42
307	66			437	05	138	44	142	84		
6567	75	41	45	1207	43	901	47	2140	56	57	42
10373	82	400	49	1272	20	4522	42	14	32		
2962	18	75	56	503	70	908	56			83	11
2989	28			403	86	975	58				
949	20	34	73	203	41	558	91	260	80		
181	98	19	75	523	45	1169	48				
747	86	12	34	140	78	502	88	440	74		
960	00			39	50	415	06				
246	91			2	05	496	30			200	
385	18	12	35	402	84	1241	27				
21	51	5	00			271	00				
								1067	41		
503	70			342	73	249	95				
				18	96	58	76	506	32		
						182	54				
23411	38	754	34	13636	14	81007	35	2449	28	39623	02
Frs.	cts.	Frs.	cts.	Frs.	cts.	Frs. **	cts.	Frs.	cts.	Frs.	cts.
74658	04	1497	16	37010	38	113713	12	9842	96	40871	97

There is no doubt that the revenue of the Jewish National Fund would increase even much more rapidly if only the wealthy classes in Jewry would take a friendly interest in its work. The large sums derived from bequests, insurances, endowments, and special donations, of which so far not even ten are to be recorded (the highest amount being £5,200 from B. Cahane), will, it is hoped, soon accumulate to such an extent as to realise many tens of thousands of pounds a year. After this War the terrible distress of the Jewish people will become much better known in all Jewish circles, and increased support will then be given to the Jewish National Fund, which is taking such a prominent and valuable part in the work of establishing a new home for the Jewish people in Palestine.

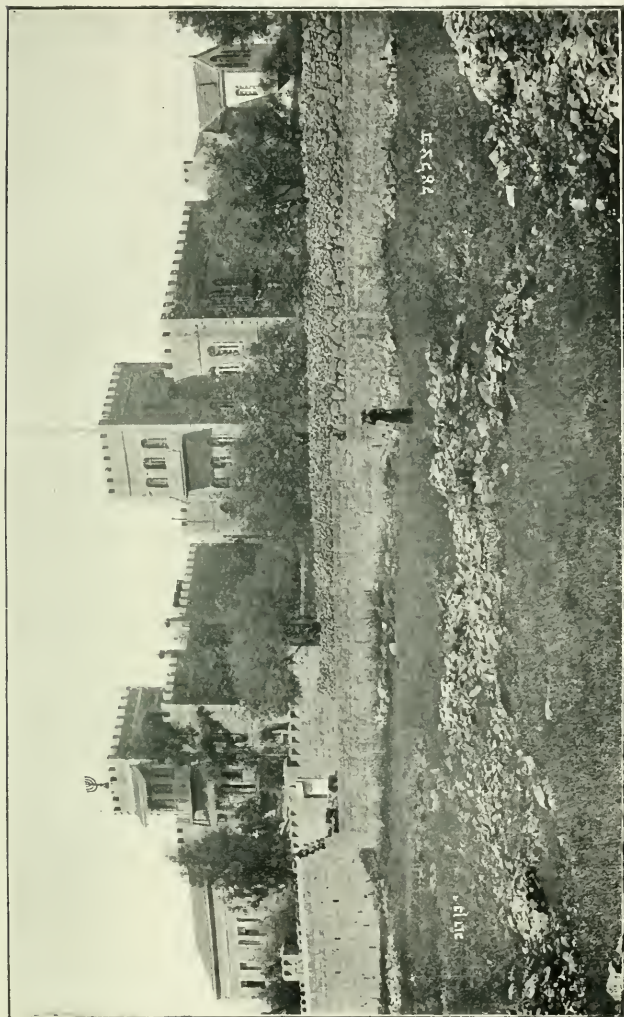
It cannot be emphasised too often or too strongly that what is needed for the advancement of the colonising of Palestine is money, money, money! The amount received by the Jewish National Fund in 1916 about £40,000, however much it testifies to the wide popularity of the Fund and to the magnificent display of energy, must by no means be regarded as representing the desired goal; the receipt in relation to the stupendous tasks that are to be carried out, is almost nothing. The end to be striven after is to raise at least ten times that amount every year. Not until an average of 1s. per head of the entire Jewish population in the world is raised, that is, £675,000 representing 13,500,000 Jews, will the funds really be adequate for the work that is to be done. It is also of the utmost importance that the desired increase in the revenue of the Jewish National Fund should be achieved as speedily as possible, as the progress of the colonisation will naturally depend upon the rate of the increase.

Of the present capital of the Jewish National Fund, which is somewhat over £300,000, about £220,000 is invested in Palestine. As the various undertakings in Palestine require an annual grant, especially for administration, the laying out of plantations, etc., the Jewish National Fund will be unable to extend its activity, as already explained in the first part, unless the revenue rises above the present level.

In view of the Jewish situation that has been produced by the War the work of the Jewish National Fund is more urgent than ever, and hence the utmost efforts ought to be put forth to enable it to extend its scope. We are confident that when the Jewish public learns of the fundamental and far-reaching character of that work it will gladly rally to its support, and the most welcome and effective manner in which that support can be expressed is in the form of generous donations.



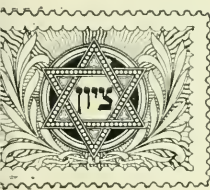
ROTSCHILD BOULEVARD IN TEL AVIW.



"BEZALEL" SCHOOL OF ARTS AND CRAFTS IN JERUSALEM.



THE GOLDEN BOOK.



NATIONAL FUND STAMPS AND COLLECTING BOX.

CONCLUSION.

THE IMPORTANCE OF THE JEWISH
NATIONAL FUND.

THE foregoing survey of the Jewish National Fund and its activity, despite its brevity, enables us to form an estimate of its importance.

We have seen three large spheres of activity uniting in one common effort: First, the widely ramified network of collecting agencies spread all over the globe; secondly, the controlling and administrative work of headquarters; and finally, the extensive and expert pioneer activity in Palestine.

The whole of this splendid organisation has been created by the Jewish people itself; it is under the control of its own elected representatives, the delegates of the Zionist Congress; and it is administered by the Directors appointed by these delegates.

The work of collecting contributions shows us how a great idea, Zionism, can unite a people so dispersed and dismembered as the Jews in self-sacrificing and harmonious labour.

The activity of the Board of Directors, of the Head Office, and of the Collecting Agencies, proves that Jews, when they are set great tasks, can display all the organising and administrative capacity that is usually denied them.

The work in Palestine shows us what astonishing power the Jews can display in tasks of colonisation that are far more arduous than many that important States have often failed to solve. It also shows us by what idealism and spirit of sacrifice all the labourers, farmers, and technical experts are animated, who are taking part in this constructive work.

And thus the real great importance of the Jewish National Fund is revealed. However much one may doubt that the positive results of its work will lead as far as its promoters hope, namely, to a better future for the Jewish people, that which is already achieved by the National Fund is significant enough. It has aroused in a people that was in a state of disorganisation and disintegration creative forces which, with high idealism and great courage, grappled with the most difficult tasks known in the life of nations, and in a comparatively short time laid the foundations of what is destined to be a mighty structure. And as vitalising activity has a fruitful and stimulating effect, the host of those

who are labouring for the National Fund is increasing in gratifying progression from year to year. The Jewish National Fund is, indeed, something material, but it is not a material possession that could arouse any cupidity or conflict. It is material only in form, but in its real nature it is the expression of the sentiment of solidarity of all the Jews in the world, and it bears within itself the key that will unlock the fetters of the Jewish people. Its work is a work of peace and of true social progress. And hence it looks beyond the strife of parties within the Jewish people, and it will continue to form, in even a higher degree, a citadel of strength of despised and dismembered Jewry.

APPENDIX.

COLLECTING AGENCIES OF THE JEWISH
NATIONAL FUND.

COUNTRY.	ADDRESS.	OFFICIAL ORGAN.
ARGENTINE—	Comite Central del Partido Sionista en Argentina, c/o M. Jacoboff, Sarmiento 2086, Buenos Ayres.	<i>"Jüdische Hoffnung"</i> (Yiddish).
AUSTRALIA—	M. B. Michelson, Hon. Sec., Sydney Zionist Society, 64, Pitt Street, Sydney.	<i>"Erez Israel"</i>
BRAZIL—	Mauricio F. Klabin, c/o Klabin, Irmos and Co., 74, Ruo Boa Vista, Sao Paulo. H. Kaufmann, Associacio Zionista do Tifereth Zion, Rua Viscontra, Itanna, Rio de Janeiro.	<i>"Erez Israel"</i>
CANADA—	Bureau Committee of the Federation of Zionist Societies of Canada, P.O. Box 912, Montreal.	<i>"Jewish Times"</i> (English).
DENMARK —	S. Skorochod, 30 Bordergade, Copenhagen.	<i>"Judische Volksstimme"</i> (Yiddish)
EAST ASIA—	Joseph Levy, 10 Robinson Road, Singapore. N. E. B. Ezra, 79 Rue du Consulat, Singapore.	<i>"Erez Israel"</i>
EGYPT—	Jack Mosseri c/o Mosseri and Co.	<i>"La Renaissance Juive"</i> (French).
ENGLAND—	Jewish National Fund Commission for England, 4 Ful- bourne Street, London, E.	<i>"Zionist Review"</i> (English).

COUNTRY.	ADDRESS.	OFFICIAL ORGAN.
FRANCE—	W. Aronstamm, 24 Rue de la Tour d'Auvergne, Paris. Dr. A. Jacobson, 14 Rue de Passy, Paris.	<i>"L'Echo Sioniste"</i> (French).
GREECE—	Syllogue Sioniste, Poale Sion, Volo; La Commission Mixte des Societes Bene Sion et Nordau, Salonica.	<i>"La Revue Israelite"</i> (Greek).
HOLLAND—	Alfred Polak, Tilburg.	<i>"Joodsche Wachter"</i> (Dutch).
ITALY—	Signorina Emma Coen, Via Gran Czara 14, Verona.	<i>"La Settimana Israelitica"</i> (Italian).
NEW ZEALAND—	M. N. Newton. Wellington Zionist League, Wellington. Auckland Zionist Society, 31 Vermont Street, Ponsonby.	<i>"Erez Israel"</i>
NORWAY—	Aron Grusd, Norska Zionist Forening, Karl Johann Str. 7, Christiania.	<i>"Judische Volksstimme"</i> (Yiddish).
ROUMANIA—	M. H. Schein, Galatz.	<i>"Hatikvah"</i> (Rumania).
RUSSIA—	Head Office of the Jewish National Fund.	Petrograd
SOUTH AFRICA—	B. J. Chaimowitz, South African Zionist Federation, P.O. Box 18, Johannesburg.	<i>"Zionist Record"</i> (English).
SWEDEN—	J. Abel, Storkyrkobrinken 8, Stockholm.	<i>"Judische Volksstimme"</i> (Yiddish).
SWITZERLAND—	W. Simon, Neugasse 11, Zurich.	<i>"Israelitisches Wochenblatt fur die Schweiz"</i> (German).
UNITED STATES—	Jewish National Fund Bureau for America, 44 East 23rd Street, New York City.	<i>"Das Yiddische Folk"</i> (Yiddish).



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